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Lyons

1782



THE
SAINTS TRAVEL
TO THE LAND OF
CANAAN.

WHEREIN IS DISCOVERED
Seventeen false Rests below the
spirituall Coming of Christ
in the Saints.

Together with a brief Dis-
covery of what the Coming of
Christ in the Spirit is; who is
the alone Rest and Center
of Spirits.

By R. WILKINSON.
A Member of the Army.

*Arise yee and depart, for this is not your Rest, because
it is polluted; it shall destroy you, with a sore de-
struction, Mic. 3. 10.
There remaineth therefore a Rest to the People of
God, Heb. 4. 9.*

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end of Pauls. 1648.

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JANUARY 1880

REPORT

OF THE

COMMISSIONERS OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE

APRIL 1879

ALBANY:

WEDDING

1880

To the Reader.



FRIEND and Christian Reader,
It is the property of Divine truth
after it is manifest in the spirit,
to inflame a soule with it, and to
swallow up the spirit in the glory
of it; so as it is as impossible for a
soul to enjoy Truth and not to declare it, as for a man
to carry fire in his bosome or mouth, and not be bur-
ned. Saints are mightily constrained after they en-
joy Truth, from the fire of Love, to declare it. Now
I having had sad experience of the waies of my own
heart, how I have constantly Rested below God, and
so have fallen short of his glory. This being my con-
dition for a long time, though in every particular
seeming to me to be God, and of God, and in it my
condition happy; where I was continually running
from mauntain to hill, because I knew not the true
Rest. But at last it pleased the Father of spirits to
reveal himself, and by the same to make them mani-
fest. Whereupon I have had much wrastlings in my
own spirit, about putting the same out to publique
view; but at last was forced to break through much
opposition in my own heart, and to put it out in this
imperfect Form: That if it be the wisdom of God in
the same, others by mee may learn to beware: yet I
would not have been without the experience of the
A 2 same,

To the Reader.

same, seeing it is the will of God now to dissolve it. Wherefore Christian Reader, I shall commend these ensuing particulars to thee, and thee to the wisdom of the Spirit, whereby thou mayest judge of the same in love.

First, If thou canst close with the substance of my discourse, and after finding some circumstances which are either contrary to thee, or obstructive to thy principles; yet do not fly out into bitterness of spirit, against what thou judgest truth, neither against that which thou judgest no truth; but receive the one, and let the other alone, until God reveale the same unto thee; lest thou bee found calling light darknesse and darknes light, and speaking evil of things thou knowest not; but in meeknesse judge, and Rest.

Secondly, If thou hast not passed through these, or all these Rests or Dispensations, or hast not as yet attained to many things herein expressed; yet let them have thy charitable thoughts, and do not as the most do, fly out against them as Errors, because they are not either within their reach as to high for them, or because they are contrary to their present principles, and so would unbottom them; or because they are not according to what they have been taught, or is experienced in them : But judge of them in love; and where any thing is above thy experience, I wish thou mayest be silent in it, and waite to know it, if it bee of God : and if it be to low for thee, let it receive encouragement from thee, as thou hast passed to thy estate through these Administrations.

Thirdly,

To the Reader.

Thirdly, Christian Reader, passe by any infirmity thou seest, either in expression, forme or method: look upon them to bee a discourse of experience, more to edify, then to please the fancy, by curiosity of words in mans wisdom, 1 Cor. 2. 4.

Fourthly, Do not judge me to deny any thing which I do not here affirme, because I am speaking spirituall things within: But look upon it as a spirituall, and inward discourse; holding out the two great Mysteries, viz. The Mystery of Christ made manifest in the Spirit within man: and the Mystery of the creature to himselfe. Do not think I am going about to destroy the low workings of God, I am not: Neither be much daunted if God hereby lets thee behold the face of self and false Rests, so as it brings thee to a losse: But believe it, thy greatest losse may in time become thy greatest gain: For that which moves mee to write these few lines is, that if it be the will of God, Creatures may see the many false waies and Rests below God: That Creatures may not live short of his glory as I have done.

Therefore I shall desire that I may not be mistaken, either in my intentions or expressions, and therefore shall commend this farther to the Reader; First, To take off a scruple which may lye upon many, whether I do deny these seventeene Rests to be dispensations of God, and the way God leades men into their spirituall Rest, which is Christs Coming in the Spirit: That I may cleare this, and make farther way; I acknowledge, it is Gods way to lead Creatures through these

To the Reader.

these particulars : But the corruption of selfe, and the deceiveablenesse thereof, will resemble the leadings of God, and so will labour to live, and keep the soul to Rest short of God; and man in going after the waies of his own heart, may seem to be led by God: But in these particulars I labour to drive on two things, The first to discover unto men, what the way of mans heart is, when it will deceive, and what glory it will appear to the Creature in, untill God undeceive it: so that I am first to undeceive Creatures, in their unsound confidence, concluding their estates to be so high that they are at Rest in God, when they are covered with a covering, but not of the Spirit. And though the heart bee putting God in the forefront of its actings, yet it is but Iehues deceite and treachery of spirit. Secondly, I labour to undeceive it, that though it hath attained any, or all these seventeen, and have not had an appearance of Christ spiritually in them, so that they know when, and how, and what Christ infallibly was, that still that soule is but yet in a changeable condition: And it may as well be Satans transformings in him, as any dispensation of God to him : and to let the Creature know, that though he have passed through all this, yet he wants one thing to be his Rest and Center; which when it comes, will discover the truth of all these Dispensations : and if they be of God, they shall be dissolved, if they be of self or Satan, they shall be destroyed : So that to unbottom Creatures, That they live not upon vanity and lyes, and that they may not Rest before the

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the true appearance of Christ in the Spirit, I have set forth these imperfect lines. Farther, I would not have any think that I deny Scriptures, Ordinances, Christs coming in the flesh, Kingdome after death, or any thing here I have inserted to be false Rests: But that I aime at, is to set all things in its proper place, and to bring soules to see the true Center; that they may not misse the one thing necessary, while they are acting beyond their line; in which acting themselves may become cast-awayes: and that men may know, That neither Scriptures, or Christ in the flesh, Ordinances, or Members of Churches, or the Kingdome after death, or the form of Words in the Letter, or Promises, is the Rest of Saints; But He who is the summe and substance of all, viz. Christ in the Spirit Coming in us, to be Life, Glory, Light and Happinesse to us; and so an hope of glory in us. This is the Rest of Saints. But Christian Reader, God now in these daies is discovering the false Coverings of creatures, and so stripping them naked; God is bringing men to see this great Mystery of self in all its glory: Hee is annihilating Creatures, and bringing them to a spirituall death: He is laying low mountains, and un-bottoming and un-resting Creatures: Mens lofty looks He is abasing; yea, He is bringing men who have been Stars, and something in their own, and others eyes, even to a losse and silence, confusion and darknesse; That now their light is darknesse, their wisdom folly, their life death, their enlargements and

self-actings hedged up, and they cannot finde out any of their former Paths ; so that now they are made to waite in silence, as well as the Author of this Book was forced to do; and it may be the Wisdome of God, that this particular shall be an instrument of good, as well in this, as it hath been before it came in this publique view, to many soules, in another manner and method; so that I shall leave them, to receive at thy hands what Censure the Wisdome of God pleaseth to cause or permit, wishing thy exceeding happinesse in the Spirit.

Thine in Truth Revealed.

R. W.



Severall Rests of Creatures

Discovered, and laid open, below
the Comming of Christ in the Spirit,
who is the alone Rest of Saints.



TH E first Rest which we shall speak of is, Civility, or a common restraint of the Creature from the committing of grosse evils: looked upon by the party to be Reformation. This condition or dispensation, speaks deceivable Peace to many a spirit; upon the which seeming good, which pretends to follow this state, the creature resteth and is satisfied. But the reason thereof partly flowes from these following grounds.

1. From comparing himself with others: that is looking upon the grossefne of mens actions abroad in the World: as namely, swearing and drunkenness, and the height of all prophanes many spirits live in, where they are in the same condion, *Drinking up iniquity* as if they were drinking up water: and in these particulars hee being restrained, and more civilized then these, he bleisseth himself in his present condition, and Rests satisfied with it, as though in it he did enjoy much of God.

2. It flowes from comparing his condition present, with what it was: The more grosser his condition was before, the higher it works him into conceit, with the happines of its present condition. Thus not seeing the

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purity of God, and the deceitfulness of its own spirit within; he comparing himself with himself is deceived, and so rests satisfied..

3. It flowes from the consideration of the greatnes of love (hee had before being restrained) to those grosse evils he is restrained from; together with the greatnes of the power, which he calls the divine power of God, which thus restraines him: and thus he reasons, If God did not highly love me, I should never have received such a power from him as to shake off, and not only so, but to hate and obhorre those grosse finnes I so deerly loved, both in my self and others; and now the very practise of them, being as he conceives, hated by him, ads weight to his thus reasoning out the Love of God. Another thing which ads weight is, his often praying against such particular sins as yet remains unsubdued; and afterwards these being subdued (he looks upon acceptance with God in this being) he looks upon it as an answer of prayer; and so in the same, he reasons out love in this condition.

4. It flowes from the seeming sorrow, which ariseth continually, upon the view of his former condition; which workes a seeming repentance and reformation; and from the sorrow he hath for his former condition; now having a work of Reformation, he Rests under the notion of happinesse; yet not all this time brought home to see the grosnesse of his heart within; but meerly washing the outside, *Luke 11. 39.* and being a whitened wall, glorious without, it is all he looks for, or seeks after. But Satan and mans heart will suffer the creature to act so farre, and propound such waies to himself, as in the same to bring the soul into a state of security, where it may rest under the consideration of being happy; and not without some visible ground, apparent both to the creature thus deceived, and the World who are not spirituall discoverers: But alas
wha

what is it for any to be instruments to pull down, or to be restrainers from Idolatry without, when indeed there is remaining the cause of all Idolatry of spirit within: To be outwardly drunk no more, and yet to be drunk with the high conceits of himself, which is neither with wine nor strong drink? its worse for a man to have the branches broken down, before the root be pulled up: for a man to be seemingly a Saint, & a devil within, in this estate there is no sure Rest: but thus it is most commonly with men, they conclude they are happy, if they have but the least appearance of it in a visible restraining of them from grosse evils: and in this they appear to themselves and others men reformed; and so new creatures, when indeed they are still in their blood, though they have escaped the common pollutions of the World, through a generall knowledge of Christ, which is no sure cause of Rest, until there be a particular knowledge of him, by which the creature is cleansed from all pollutions both of flesh and spirit, which makes the heart upright before God, from this inward knowledge of God, which carries up the spirit of a spirituall man into God, where he comes to be truly centred up in God: so that the heart and Satan, being deceitfull, as to suffer the creature to escape the common pollutions of the World, so that it may but there keep the Creature.

And seeing in this estate of darknesse none can truly judge of its condition aright, untill the true light come in, which makes all things manifest: Then it behooves souls in this estate, though to themselves never so seemingly glorious, not to Rest satisfied with, or content it self in it, as though it did enjoy God, in the same manifested; but to wait for a higher dispensation; and then the truth of this dispensation shall be discovered, whether it be of God or man; if of God, it shall be dispelled by a higher; if of man or Satan, it shall be de-

4 *The second Rest of Soules below*

stroyed: So that to Rest upon this estate, though attained from God; though it should prove a dispensation of God, it would be a Rest much below the Center of the soul which is God.

The Second false Rest.

THe second Rest most commonly of Soules, after a common restraining the Creature from grosse evils, is a work seeming to the Creature something higher: and that is in obedience unto what the Law of God requires.

The first is, A negative Obedience from something. The second, is an affirmative Obedience to something; and this seems to the Creature to go beyond the other, and so become a surer foundation of Rest: when indeed it is all one with the other, and still short of the true Rest: And here comes it to passe, that in this dispensation man hath no longer peace, then he acts surable to the Law; break the Law, and it breaks the neck of the Soules peace: Keep it, and it keeps the Soul in peace.

And secondly, in this condition it comes to passe, that the Creature is wholly cast down, and begins to question all he hath; yea, the very foundation of all: when in the least manner he doth transgresse. But still the soul is in a very low and empty dispensation: but mans obedience to the Law (wherein he intends by his obedience to it, to get happinesse and life from it) flowes from these particulars following.

1. From a convincement of his misery out of God, in which he sees a want of God; upon which he runnes unto the Law, being convinced by it, to see what is required of it. He now resolves, makes Covenants, Vowes, renews them often, and purposeth to doe what the Law

The Appearances of Christ in the Spirit. §

Law requires: To this end he fals aboard of praying, reading, keeping Sabbath, and spends nights and daies in labouring to attaine to what the Law requires. And

1. The Law requiring, as the principall part of it, Love. Now this is the daily complaint of such a soule in this dispensation: Oh that I could love God, then I could believe God loved mee: then it being the principall part of the Law, I could believe it were fulfilled, either in mee or for mee; then should I enjoy peace, and Rest in my spirit; not knowing that our love to God flowes from the manifestations of Gods love in us; not considering that the Law is fulfilled by another; nor knowing that peace and Rest flowes from the enjoyments of God; and not from suitable Quallifications to the Law of God: but now, when the soule hath, as he conceives, got so much love to God, as partly the Law of God requires; it Rests, concluding this, That love to God is an infallible Token of Love from God: Yet not knowing that the way to judge aright of my love to God, is from the enjoyments of Love from God: And here lies the great deceit of many spirits. Again, The Law requires Sabbath keeping, and many such like comands are required: The soule cryes, Oh that I could keepe the Sabbath. Oh that my heart could keepe close with God upon that day: and here the soule labours to bring his heart into that frame, not to think his own thoughts or speake his owne words; whereupon he sets a praying in the morning, and exercises himselfe in all duties agreeable to the day: now if he keepe the day so exact, as he thinks the Law requires, he Rests with much peace: but if he be dead, and cold, and unprofitable in these Dispensations he employes himselfe in, then he can have no peace all the weeke, but is mourning and grieving he hath broke the Law: and here is partly the frame of such a spirit.

And the second cause of his thus actings is, from an apprehension of wrath, and a condemning conscience, and hell within, it would doe any thing to asswage the wrath and fire of hell in his owne conscience: What would not a soule doe or attempt, to remove the same, being at present too heavy for the soule to beare: now it would doe any thing to stoppe the mouth of a condemning conscience, though it will pretend what it doth is for no such matter: but the flatterings of the heart, and the glosse it puts upon the actions of the Creature in this Dispensation.

Now the soule not discerning satisfaction given to God by another: it labours therefore to satisfie God for the breach it hath made betwixt it and God: though I say the heart here will glosse its actions, and say to the contrary. But now it seeing a breach, this breach must be made up before there can be peace: Now the soule not seeing the breach made up by Christ, he labours to make up the breach by his actuall obedience to the Law of God: And therefore is it that men teach this Principle: The way to attaine Grace and favour with God is, by such a humiliation or sorrow as they call God: And here they prove Egyptian Task-masters, to set the Creature upon doing, when he hath no straw to worke withall. *Exod. 5. 13, 14.* And this is usuall with Creatures in this Dispensation, when they see themselves in bondage, to get freedome by doing.

And so comes it to passe many breake prison before they be set free by the Spirit: As for instance, when the soule can finde such a Qualification in him, or such a frame of Spirit in him, as the Law requires, having a long time laboured for it, he judgeth himselfe to be set free by Christ, when it is but a conceited freedome, as an effect of his obedience: and not as an effect of the obedience of Christ revealed to him in the Spirit. And

in this particular the Creature is like a horse that is fallen into a bogmire: he labours to plunge himselfe out lest he perish there, and indeed plunges himselfe faster in, and brings himselfe into a nigher way of perishing: Thus the Creature seeing himselfe fallen into misery and bondage, he labours and plunges to free himselfe, untill he plunges himselfe into higher bondage: and as the horse will not give over, and lye still untill he hath wearied himselfe, no more will the soule cease acting to free himselfe, untill he be wearied and worne out of breath: And then he shall be forced to wait untill He who delivers Saints out of the pit where no water is, come and deliver this Spirit out of his slavery and bondage. And also in an estate of darknesse the like, the Creature labours for light; and being encompassed about with pits on every side, and being in darknesse, he will not stay untill the Light come, or the day dawn; but at last for want of a Guide, which is the Spirit, he falls into the pit, where he lies more sadder then ever. John 15. 15.

These are the common, though sad effects of those who run before God leades them: and either the Creature Rests after he hath attained qualifications suitable to the Law, or else brought up into a higher obedience to the Law: or he remaines sensibly miserable of the greater misery in it then before: which though it be more sadder to the apprehension, yet it is the way of God in the Creature, thus to frustrate the expectation of the Creature in its labouring to worke happinesse for it selfe, untill happinesse be revealed within it.

The Third cause is, from the principle of Nature; and here the Covenant of workes is most suitable to the principles of Nature: Nature would alwaies be doing, though in its doing, it instead of acting to God, is acting from God: For it is impossible that man can truly act to God, before there be an acting of God in him. So

8 *The second false Rest of Soules below.*

that man cannot ascend up to God, before there be a descending of God into the soule; which Descendings I call a reall manifestation of life within man, which is God; being a Fountaine breakes forth againe from man unto God: And before that, though soules act never so gloriously, yet they are but *Adams* running away from God, and from the principles of Nature, clothing themselves, Gen. 3. 8. Which in time, though man Rest upon it, proves selfe Righteousnesse, or a Righteousnesse according to the Law, and not the Righteousnesse of God by faith; and so his Rest and peace shall be taken from him, and destroyed in him.

4. The cause from which his thus acting flowes, is from self-love; and this will goe beyond any thing formerly mentioned. Self-love in the gaining of its owne ends, will thinke nothing too difficult to attempt, nothing too deare to part withall, unlesse the things we are now speaking of, which is mans selfe. When a man is swallowed up with selfe, instead of being swallowed up with God: whatsoever the Creature is put upon, when swallowed up with God: this Creature thus led forth out of self-love, will resemble the same, if not goe beyond it: nothing that stands in the way of the Creature thus possessed, is too deare to it, or too hard to attempt it. Put *Jehu* upon pulling down Idols, it made him very zealous, it made the Scribes and Pharisees give almes, and spend themselves, and suffer theirs to be spent, to attaine their ends: It will put a man upon fasting much, praying often; yea, if it be to hazard life or liberty, it is free, if it may but accomplish its owne ends: which is most commonly from a convicted happinesse or glory, either inward from God, or outward from man: Self sees a promise of life and happinesse handed out in the Law to those that keepe it: as namely, Doe this and live: it never considers what it could doe, and now can doe: but now it labours to try what may be done that an undone soule may

may be made happy: Oh the consideration of happiness doth so affect a soule convinced of the want of it; that as the love of God enjoyed, doth draw out that soule that enjoys it too much for God: so this soule possessed with the love of selfe, doth draw out the Creature; not out of himselfe, yet to doe or act any thing, that may procure happiness to it selfe: Also self-love in this particular, would not freely have all from God, nor would it be beholding to God for all; then it should have nothing to glory in but God: Witnessse those cryings out. Must the Creature do nothing; must he not take paines with his owne heart to prepare it for God? Must not the Creature seeke, and knocke, and pray, and be prepared for Christ? Not considering it must be a meere passive; Goe through the sufferings of Christ, or rather to have fellowship with him in his sufferings: that is, to be subject to the will of God, and to suffer God to dispose, order, or burne up in the Creatures spirits as he pleaseth; onely the soule to be a patient in the workings out of life, untill he can act from the enjoyments of it: The Lords way is to destroy, or burne up all the Creatures preparations for God, and all that stufte the Creature hath within him, or attained by him; and strips the Creature naked of all, either in him or done by him: and brings him as an empty soule to him who is the fountaine of life; and to be revealed in him. Now to take away an objection, which is, that the Creature must labour, though not for life, yet for a manifestation of life. To this I answer; That the life whereby man acts to God, is by the power of life revealed from God; for before it be revealed, man is dead; it is the revealing of life into man, which gives life to man: So that man can neither truly act for life, or the manifestation of it, before man be made alive by it, which is not before the manifestation of Christ, which is life to the soule. Secondly, That

as mercy and love was prepared freely of God in Christ without the Creature; so it is to be revealed freely by Christ in the Creature: and after it be revealed in man: It is that grace which is in man, acts out from man unto God. That occasioned these words from *Paul, Yet not I, but the grace of God which was with mee*, 1. Cor. 15. 10. Then let these following particulars be considered of.

1. That man who doth obey God, though his obedience be never so seemingly glorious; yet if he Rest upon, and be satisfied with it, he Rests below the true Rest, which is God. For though the Creature yeilds obedience to the Law, or any other Truth, as the Truth requires: yet he is not to Rest upon it, though it be of, and from the Lord; it being flowne from that which is to be the soules Rest.

2. That soule who being convinced of the want of, and its misery without God; and from this labours to get God, by acting to God, though his action be never so glorious, it being to get his person acceptable, from the glory of his action, and Rests here conceiving the acceptation of his person from the glory of his action, that mans Rest and Conception is false.

This was the reason why *Abels* Sacrifice was acceptable, and *Cains* was not, because *Abels* person was acceptable, and *Cains* was not; for *Cains* action was as seemingly glorious as *Abels* was. But the acceptation of an action must flow frō the acceptation of a person. It is not, nor cannot be, that any mans person can be accepted with God, from the glory of any of the Creatures actions to God. Then it should be of workes, and man hath something to boast of. Neither is my obedience to God a true evidence of my enjoyment of God, and acceptance with God. For the young man in the Gospell, who was nigh to the Kingdome of God, did yeeld obedience to the commands of God; and yet he wanted

wanted that one thing necessary, which was to be the Rest of his soule.

3. That the Resting upon any obedience to God performed in the exactest manner by the Creature, will bring nothing but death and sorrow to the creature in due time: When man kindles a fire, and Warms himselfe in the sparkes thereof: God upbraids the creature thus by telling him, his end should be to *lye downe in sorrow*. That is, When God comes to appeare upon any soule in love, he burnes up all these false Rests the creature hath beene making for it selfe. That is, What the creature drawes comfort from to himselfe, if it be from the glory of any action: that is, for a man to kindle a fire, and warme himselfe in the sparkes or fire he himselfe hath kindled. *Isai. 50. 10. 11.*

Now God at last brings the creature to see the vanity of all his owne actions; and upon this there is nothing but death to what he hath beene living upon, and sorrow annexed for his thus living upon it, and Resting in it.

Therefore consider; No acting forth of the creature to God, before the creature receive a divine power from God, is acceptable with God; for God accepts of no obedience, but either that which he did by Christ for us, or by Christ in us.

Now a man may doe great things by a power of Nature, Which I call a power of God in its dispensation: Which power, or from which power, a man acts in a way to God: that is, seemingly to God and for God; but in conclusion proves not so; now God approving of no action by us, unlesse it be from the fountaine of himselfe in us.

And seeing our actings to God are changable, and may seeme to perish though never so rare: It is no sure Rest for any soule: onely he who is unchangable in us, must be revealed to us, before any true Rest can be received by us.

Now

12 *The second false Rest of Soules below*

Now the condition of a Soule in these low dispensations is like unto a man affrighted by an enemy, and being so he labours to preserve himselfe from death by him; he runs to secure himself; at last he findes to his apprehension a place of Rest and safety, he being almost weary; afterwards it appears not so to be, but his adversary pursues him, so that he is not safe; and so from place to place he runs to get shelter, he finding none, he is forced to yield himself up to the mercy of his adversary, So it is with a Soule seeing God to be his enemy, he flies as *Adam* did, thinking to secure himselfe, and cover himselfe; but God pursues the Soule and findes him out; where the Soule not finding any safe Rest, yields himself freely with trembling and feare up unto God, to be at the mercy of God.

God (as I may say) pursues a Soule; and when it would be Resting upon any thing below himself, he drives it from its station, and so man runs from Rest to Rest, and every Rest he makes is more glorious then another: But God speakes unto the Soule, as he did to the Apostles, *Arise, let us go hence*, John 14. 31. as if he should say, You would be Resting in this condition, but it is not a condition of Rest and safety, I will bring you higher, and that shall be when I will discover my self in the Spirit, that you shall not Rest upon my flesh as I am in a shape, but upon me as I will be transfigured before you, or rather in you in the Spirit: So as now Arise, and go up, that is, higher. So also is God most commonly saying to such Soules, *Arise, this is not your Rest*, Mic. 2. 10. if thou stay here it shall destroy thee *with an utter destruction*. Therefore to conclude, This man runs from mountain to hill, and forgets his Resting place, untill God hedgeth up his waies, and makes the soul at length Rest in himself.

The Appearance of Christ in the Spirit. 13
The third false Rest.

THe next Rest of a Soul below the true Rest is, The excellency of Gift, which doe so mightily adorn the Creature, as thereby the Creature is led into high conceits of the glory and excellency of its condition. The first Part or Gift we shall speak of is Knowledge.

Multiplicity of knowledge, is such a rare Part, as makes a man seem much like a Saint: not carnall in the matters of the world, but spirituall, conceived in the matters of God : and this doth mightily puffed up the Creature. And indeed much knowledge attained in the notion, unlesse it be experimentall, there is an impossibility to keep the soul from Resting in it, or being puffed up with it, And

First of all I shall discover, how most commonly the Soul attains this. The first is, from a quick apprehension in the understanding of things, which is a common gift in nature ; which is a ready way to attaine much knowledge, together with an enlarged capacity, that he can receive and keep what he apprehends, so as he comes to gather in knowledge apace into the notion; so as the Soule glorieth the most in the improvement of that gift or part in which he doth the most excel. This Creature he is very fluent in discoursing of the best things, and will be alwaies delighting the most, in arguing of those things he hath the most knowledge in: and he being very gallant in discourse, gathers knowledge in every thing he undertakes; and here he glories to overcome any with argument. Or,

Secondly, To be adored, or had in high estimation for this his knowledge. And this applauding of him, makes his estimation of the glory of his own condition to be heightened; & here he looks upon himself to be a Saint in glory; he having these parts of knowledge, makes him as often argue against truth as for it, that others

others may see the wit and knowledge he hath; and by strength of wit be able to speak of higher things, then those who sweetly enjoy God : Yea, for parts of knowledge goes beyond, and by all is preferred before them. Now having thus attained knowledge in the head, though he doe not experience the same, he Rests satisfied in his condition.

Secondly, Knowledge which man Rests upon, is a knowledge got by paines and diligence of things without him. That which is got by much pains, the Creatures is more apt to Rest upon : so as for the notional knowledge of the Scripture he exceeds. He is mightily fluent in the letter, and is able to speak much from the same; and this doth furnish him so, as now he makes it his glory to speake of, and know much of the letter, though it is without him, and not experienced in him. But alas, what is it for any man to know much in this nature, and there Rest. This is but the shell of Truth; the Substance is, Truth in us, experienced by us.

To reade Truth in the letter without me and to know it there, is a dispensation; but to know it by the Spirit within me, must be a higher dispensation, and the Dispensation of Rest. For what is it for any man to get all the Scriptures into memory to furnish him with knowledge, able to dispute or preach; yet unlesse he know the same within himself, it's but a poor Rest: yet thus it is, men by abundance of paines and diligence in the Scriptures and in books, doe get abundance of knowledge, and after it is gotten, they Rest upon the same; as though it were to enjoy the manifestation of God, to enjoy much knowledge: here they abuse a dispensation of God, and transform it into another use then ever God ordained it for: So that though a man have never so much knowledge, yet though his knowledge be according to, or attained in the Scriptures, if he

he Rest there, before he hath got it in the heart by experience; as he hath got it in the head for discourse, his Rest is much below the substance of Truth. For no man is to Rest in any thing without him so known, untill it be within him; and then he Rests not in God because declared in Scripture; but upon God because revealed and experienced in him, and so is fully known by him.

The third way whereby this Knowledge comes to be attained is, from the declarings of the experiences of others; he by the same stores himself with points of experience, as well as points of Judgement: and here he can speak all manner of Languages, as well as those that enjoy truth in them; so that he can speak of points of judgement with those that are for that discourse; and points of experience, with those that are for that; having a form of both in his understanding, and from that is able to make out himself, as those who sweetly in the power of Truth enjoy God: But for this latter, he hath but stolne the word from his Neighbour; hee hath got his experience to discourse of. And this is the great deceit of mens Spirits in our daies: for when they hear of a precious high Truth of God which they never heard of before, they eyther oppose it, or else they get the form of it into their notion or understanding, and the next opportunity they have, they declare it as their own: whereas though they were convinced of the truth of it, yet they were to waite for the enjoyment of the power of it in themselves; and that it might be sealed by the Spirit in them (1 Cor. 4. 19, 20.) But many conceive, if they can but remember a truth, though they have it not in the power of it in themselves, that the very believing of it and assenting to it, is the experience of it: And these are those who have a form of God, or the truth in their understandings, and want the power of that truth in their Spirits. And so many
a soule

a soul Rests in this very part of knowledge. Now the Reasons of a soules resting here, are partly these following.

First, From a Comparison made in his own spirit with others that are in lower dispensations, or weaker in knowledge or discourse then himself: but especially Professors, who live in high thoughts of their estates: and he thus comparing his condition with theirs, and seeing it so far excell theirs; makes his conclusion, If their condition be happy, then mine is much more, in respect of what I have enjoyed more then they: I am not any way inferiour to any almost: surely I am in a happy estate if any.

The second Reason followes, from the high estimation others have of him; especially men of the rarest abilities and solideſt judgements; and this addes fuel to his fire of conceipt, and makes his Rest the more glorious. And this is the reason that if at any time the approbation of those—cease to be what it was—that it occasions much distraction and want of peace within himself: for when part of a mans cause of Rest and peace is taken away, no marvell then if part of his Rest and peace go along with it. Whereas he that Rests in God, is freed in the Spirit, and is as *Mount Zion which can not be moved*: Psalm 125. 2. Let mans apprehensions cease, or encrease, he is not lifted up by the one, or cast down by the other; but he hath a continuall testimony within himself, which abides for ever.

The third Cause or Reason of his Resting vpon the gifts of knowledge, is from want of a right information of judgement, in the difference betwixt a form of truth in the understanding, and the power of truth in the heart, not opposite to the other: for though mans knowing God in generall or from hereſay, be a dispensation of God, and good in its place, yet it is not to be Rested upon, as though the soule had in this a reall
eti-

enjoyment of God. Now a man may know a thing in generall, and may believe in it, assent to it and obey it, and make a large profession of it: yet if he enjoy not God in that very thing, it is but a dispensation below the power of Truth. So that we see here, that men may get things into the head, before they be in the life and power of them in the heart, which if Rested upon, brings with it a dangerous consequence. As

1. It is the way to a high security, and such a security, being but carnall, as is not without ground. It is the way in the second place, to a self-glorying and creature exalting, and to the displacing of God.

Thirdly, It is the way to fall into all manner of loosnesse, under pretence of freedome and knowledge of truth; and that it is no sinne, though it doe this or that: For no marvel when a man hath no more then a form of God in the head, and wants the power of God in the heart; then that soul falls into a carnall loosnesse, whereby truth is evil spoken of; and the party thus doing justifying his action by his hardnesse of spirit, which by it he is brought into. And this is the reason why many when they have received high notions & do hold them forth, do walk very unlike Truth, is because they have it but in the head, and want the power of it in the heart. They have it from others, or some other way, and not from God; and so they cannot stand in the day of temptation, and so return *like a Sowe to the waflowing in the mire.* 2 Pet. 2. 22.

Again a Soul is further established in this condition, from the dayly growth and encrease in knowledge; he daily growing in knowledge, is daily more established on his own bottomes, though not so thought by himself. This daily encrease of knowledge in himself, the benefit that sometimes is redounded to others, by that doth encrease the flame, and addes fuel to the fire of this false Rest.

The second excellent Part or Gift upon which men Rest is, Prayer: and this is made an Idol of by such parties who Rest upon it. But first of all when a man sets his face towards God, it would gladly pray, but wanting this proper Gift, it useth fornicie; but after it sees the vanity of that dispensation and the emptines of it, it now would gladly pray in the Spirit; and continually is complaining for want of matter to expresse; In conclusion it attaines matter to expresse, and in the attaining matter doth much abuse the same: but the means most commonly wherein it doth attaine it is, first, by often frequenting private and publike meetings where it steales away the expressions of others; and when it sees one man enlarged, it is made to admire that part in them and cry out, O if I could pray as such a one can, then I should be at Rest, and enjoy much peace. It presses forwards and by paines and diligence, it attains that enlargement, as that now it excels others, and is now admired by them, who before was admired by it; so as now the poor Creature can speake three or four hours in prayers; and can hardly comprehend himselfe within the space of one houre; and here lies the deceit of the heart, that here the Soule makes his Rest; and this to be a sure evidence of his interest in God. But alas, how blinde and unsound this present evidence is, let Scripture and experience testify: for alas, a hypocrite, or one who at all knowes not God, may excell in the seeming glory of this Part, yea, excell those that live in the highest enjoyments of God: and here many soules make this dispensation a meer Idol, they draw all their peace and comfort from it: for if in this part the Creature excell, he will be the oftner using of it, living most upon it: draw most comfort from it, and glory the most in it: for if ever the Creature be straitned in this particular, he begins to droop and be sad, and full of trouble: but if either

either in publique or private he be enlarged much againe, he is mightily refreshed and lifted up.

And secondly, If at any time he cannot have those common opportunities or set times, then al his peace is gone; and it is because his peace is grounded upon his often praying, and his great enlargement in so doing, and indeed the soules blindnesse lies here: for the Creature takes his enlargement to be a manifestation, or evidence of the presence of God. Now a man may pray long and often, and excell all in externall form, and yet have none of the presence of God manifested at all in the same: neither is a straightning of the Creature in expression, to be any cause of sorrow or trouble, if God be manifest: neither is it an evidence of his not being manifested within. So here partly lyes the ground of a soules thus Resting, or taking satisfaction or peace to his spirit, in this dispensation.

Now I would not be mistaken, that I am speaking against this form or dispensation; when a man is not commanded by the form, but he is commanded from a power within, so as he commands it, and useth the same according to the end for which it was appointed. For I looke upon the same as to be a dispensation of God. But I looke upon the Resting in it, or having peace by it, to be a corruption of a mans owne heart, and a deceit thereof.

First. Therefore I commend these things following to be considered of all.

That though a man should be never so glorious, or admirable in this particular dispensation, so as in the same he may be able to speake a whole day together, yet his heart in this may deceive him, and if it doe not, yet it is no safe Rest, or cause of peace, or satisfaction; or there is no safety in the excellents part, that can be received, but they take their wings and flee away; and there is not that in them, which men conceive.

Secondly, Man may have these parts in the glory of them, and yet have no fellowship or communion with God in them : and so they may be rather snares then sure Rests: Nay, if it were so, as many souls doth enjoy God in them, or rather communion with God in the same; yet it is neither the duty, or enlargement which is or ought to be the Rest: but God made manifest in the same.

The third Part or Gift is, Humility. And this sometimes comes some of these waies following.

1. Either from an instinct or property in nature. Or
2. From a self-reasoning. Or
3. From resembling the truth of Humility, that is in another. Or
4. From, or as an effect of the enjoyment of God.

First, It is in many, who in the least have no divine workings of God in them, any way made manifest : yet they are excellent in this very particular which makes them very lovely in the eyes of all men so that a little of God will be seen in such a Creature but meerly without the manifestation of grace: such a Soule doth appear to be gracious; such a spirit as this can hardly be given to passion; but full of meekness and love, and moderation: and yet this parties gifts are common or naturall to him. He cannot be almost otherwise; this disposition is so naturall. But others by nature are of a turbulent spirit and full of pride and choller, which makes him to become odious to all and hereupon when he becomes odious to himselfe he falls in the second place to reason thus. O how lovely doe others appear to me! how humble and low are they! What a proud spirit am I of! How am I hated and become almost odious to all! I will goe if I can help this carriage of mine. Now this Soule one looks to take away the effects, though the cause abide

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and here he labours to frame his speeches, and his gesture and actions, and so by much paines gets a form of humility; and now carries himself very sweetly towards all, so that now there is a strong change wrought in this person, so that he is admired by all, and chiefly by himself; who was of such a high carriage, and of a proud and turbulent spirit, and now he is of a calm and quiet spirit; this appears to be a great change, and so judging of it, he is highly exalted in his opinion of himselfe, and conceives he hath enjoyed abundance of grace from God, that hath thus humbled him: when indeed he hath it but in the forme of it, not in the power: having the branches and effects taken away; for the present in the outward expression of it, but transformed into another shape: and thats more inward, making of him more spiritually proud, and so have high conceits of the happinesse of his condition, and so Rests.

Secondly, It reasons thus, *God resisteth the proud, and giveth grace to the humble*, 1 Pet. 5. 5. Now in his highnesse of carriage, or turbulency of spirit, he looks upon his condition as to be resisted of God; whereupon he prays and useth what meanes he can to restraints himselfe; saith he, It may be I may come to get a better temper of spirit, whereby I may not become both odious to God and man: Now I say at last, he attaines a form or shape of what he doth desire: and Rests satisfied in the receiving of it: Though I say, he is outwardly but transformed into another likenesse: the cause yet remaining, which of the two consider the effects that follow, as namely, Security, or lukewarmnes; or fulnesse and self conceitednesse; and so false Restings are of as dangerous a consequence as the other.

Thirdly, Humility is by resembling of such propriety of words and actions in an other, as is most lovely in the eyes of himselfe and others: and here lies a sad de-

22 *The third false Rest of Soules below*

Ceit, when men doe only resemble the words or carriages of another, which it may be in that party flowes from a principle or power of God in him; and by a resembling of him, and getting into his form, think their condition is the happier, and so glory in it more then before: so that though his Humility flow from a divine work in him; yet the others is but shaped out of what is expressed, by or from him: and here lies much danger, especially if man Rest in the same.

The fourth way whereby humility comes most commonly to be attained. And the way indeed, is from the enjoyment of God, thereby man comes not only to have the effects or branches cut off, but the cause or root of the same taken away. So as now man hath it not in the form or shape, but in power and substance: and now man is truly what he seems to be; but not before: whereby as the Creature is humbled, so God is exalted: and this is the Creatures joy, though not his Rest wholly: This humility now is the effect of God enjoyed, whereby man is made to partake of Gods nature; and this nature breaks out into these particular effects: but now this very effect of humility, though it be from the enjoyment of God, yet it is not the Rest of a Saint; but the cause, which is God.

The next part is the gift of Utterance, which is that many have that knows not God; and many have not which sweetly enjoy him. So that man who is freely carried forth to utter or make known any thing he conceives is truth; yet there is neither cause of trusting to it, or Resting in it; neither is there cause why a Soul should the more glory in the enjoyment of it, or be troubled in the want of it.

The last part or Gift we shall speak of is, Memory. This part of Memory, is that which doth most sweetly adorn man in the visible making of it forth; and makes man much adored for it. It is,

1. Away to grow very profitable in respect of him that hath it; and beneficiall to them for whom he imployes it: as namely, In that dispensation of hearing, after which the party which enjoyes this Part, is able to repeat or declare almost *verbatim* what he hath heard; this makes him very profitable in what he hears, in respect of gathering knowledge: and beneficiall to others from the improvement of the same. This is the reason why two Ministers so professing of themselves, studying their matter, the one brings it in a peece of paper, and the other in the same method or forme, though in his understanding; because the one excels the other in this Part of Memory; and this makes the one more esteemed then the other, and the one to appear more weake then the other. But alas, though all these were in one man, in a higher strain then I have declared; yet they all were but a poor Rest, or cause of joy or contentment to any heart: and truly when God appears so as to manifest himself, the Soule shall see the weaknesse and folly of his spirit, to be satisfied in the whole, not to be any cause of Rest, though they were dispensations of God, and were freely given by God: For all these may be in a very hypocrite, or in a meer naturall man.

First of all to conclude this Rest.

1. It is an abuse of a Gift, and an affront put upon the Giver, to make it either cause of Rest, or an evidence of a true enjoyment of God.

2. That Soule most commonly, who is not led in the Spirit, either to behold God or enjoy him, to be the Rests of spirits, is most usuall—and it can hardly be prevented, to Rest upon such Rests as we have declared: but consider that must be the Rest of any who sees or enjoyes not one manifested to him to be above it. Man must have some Rest, either true or false. But that must be the safe Rest, the which no hypocrite doth attain,

tain, nor can enjoy, which is God manifested in the Spirit, further why should any man place his Rest upon any thing, which will come to nothing, or is given to change? Or why should we make that the ground of our happinesse, which is but a talent given to be improved; which may be taken away at the Owners pleasure; being given onely to bee improved, and then mans Rest and peace ceaseth: and in this particular doth the folly of mans heart appeare, in abusing the end of every dispensation, as of this of Parts: As,
 First, The abuse of Parts lyes in the boasting and glorying in the gift, and not in him who gives it: And also in this, to make them his Rest.

2. For a man so to glory in them, as to make a gaine of them, and prove them for to get honour and preferment, and glory in the World. This I fear was partly the end of *Simon Magus*, in desiring the gifts of God. Alas all gifts are empty without God be manifested in them; and poore contentment do they afford, to him that Rests in them. And here men are setting them in Gods place, and labouring to dispossesse God, who is or ought to be the satisfaction of the heart: And this is another abuse of Parts. A world of deceit lyes in mans heart about gifts or parts if abused.

First, They will not make forth themselves, unlesse it be where they be honoured; or else they labour for the same by the improvement of them, being the most free where it's the most applauded; and the most straitened and weary of that place where it is not adored and exalted, and set up above the proper station of the creature; being much cheered when exalted, and much cast downe when rejected, or at least not so applauded as he requires or expects: here is man much abusing Parts and setting them in Gods stead: in the which man shall be brought to a losse, when God doth manifest himself in that heart.

The fourth false Rest.

THe next Rest in order to this, is Zeal for the truth. Zeal in the matters of God is that which the most go through, before the manifestation of God; yet though it be good in its place, and a dispensation to be owned, yet it is but a deceitfull Rest. We know the cry of him in the Scripture, who was Resting and glorying in his Zeal for God; when he cryed, come see my Zeal for the Lord of hosts. So we know many mens zeal goes before their knowledge of God in the spirit. We hear of a zealous *Saul* who was mad of zeal in persecuting the Church *Act. 22. 3.* and out of conceit he did God good service, Rested satisfied.

We know the Scribes and Pharisees who were the most Zealous for Sabbaths, and prayer, and other points of Worship; yet they make it their Rest: but come to our daies, and see if we swarme not of the same, only seeming professors of God, who are very Zealous for the same things; and from their very Zeal, are made to Rest with high thoughts of their condition. But how far this zeal (which is most commonly led with more affection then Judgement) will bring man into a form of Truth.

First, It will leade man into a whole conformity to what it doth conceive to be truth; that it shall, according to what it hath, serve God in all good conscience; *Acts 23. 1.* and according to the Law, to be unblamable and untaxable: Then his conversation shall bee very strict, in the observation of what the Law requires, and hee shall act the same with much vehemency of spirit, taking all opportunities for the doing of the same.

Secondly, It will carry the soule on to suffer cheerfully what he may meet withall in this very particular.

Thirdly,

Thirdly, he may by Zeal afflict his body sore, 1 Co. 13.3. with fasting, and mourning, under pretence, the one to honour and obey God; the other for dishonour brought to God: So as he may be almost spent in body, and spirit, and estate, in prosecuting the things of God according to his light. Farther, hee may out of Zeal come to Gospel precepts, and may be Zealous for that light in externall formes which is there required to be obeyed; so as he may gather Churches, and may suffer much, in the conforming to, and practising with so much vehemency, the Ordinances commonly practised by the Churches in the Apostles and our daies: so as his Zeal may lead him out to teaching and helping forward that worke, studying night and day to finde out matter to furnish himselfe for edification: so as for paines in the Churches, and for Zeal to observe the severity of those formes, and any thing required to be practised in the said Churches; so as now it will have communion in Ordinances, with none but those of his own stamp & judgement; being mightily carried forth to judge and pity those, who are opposers of that light: Now this soule through Zeal may goe thus farre, yea, to act up to the highest things the Scriptures doe require in matters of visible practise, and yet be not at all taught in the Spirit, neither got into the life and power of what he doth professe; but meerly zealous for shadows and wants the power; so as he is commanded by the form, and not the forme by the power dwelling within him. Now grant farther, That such a soule did act in truth according to this dispensation, yet notwithstanding in this particular, there were no cause of Rest: for nothing visibly seen, flowing from the Creature, ought to be its Rest; but some invisible flowings into the Creature, which is being and substance from which and unto which, a Soule through Zeale for God acts; Also a Creature thus zealous, Rests not at home; but reforms

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reformes abroad also, beginning with his own family, and so goes abroad to others, and labours for a reformation, and practises the same with much Zeal; so as he can not endure the visible appearance of any sinne in himself or others. He may help with much Zeal the purging of Cities and Nations, of drunkenness or swearing, or any open prophaneſſe: he may be for punishing of evil doers in this particular with much severity, and seeming to be much troubled at the neglect of it; he may rejoyce much in this practise, and may help forward this work in a Nation very much, and yet this no Rest at all: also he may be zealous, yea, mad of Zeale for the worship of his God in reference unto others, not only taking all opportunities to inform them in the same; but using all Coercive powers for confirming them thereunto; so as he may be an instrument to bring families and most part of Cities into this outward conformity to the matters of worship; and here hee lookes upon an action done of great moment and weight, and partly makes this an evidence of his true enjoyment of God, by Reason of his zeale for God, and the effect thereby produced, which is the good of many. Now the cause of a Souls thus Resting, partly flowes from want of the information in judgement, of the great deceite of the heart, in putting man by zeal upon such publique actions, and then to cause it to Rest: and further, it conceiving its Zeale for God, and from a principle of Gods; not being acquainted with a Pharisaicall Zeale, to be seen of men, or to get a name amongst men; or that Zeal which men have but not according to knowledge; or the Zeale Paul had before conversion, which excels both: for vehemency and downrightness, is the Zeal of many a Professor, who are at Rest in our daies.

Now a poor Creature because he is made to suffer freely, and to hazard life and liberty in the prosecution

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on of his Zeale, he is much puffed up under these considerations.

1. That now this is a suffering with and for Christ, and therefore he shall reign with him, and enjoy much from him.

2. That this is a parting with all for Christ, and a great point of self-deniall, and so an evidence of a disciple of Christ; when indeed the Soule is in himselfe, and hath not at all attained that estate to forsake himselfe. Therefore let every heart, though never so Zealous for God, take notice, that his heart may deceive him in his Zeale and his affection may blinde his judgement, and so it proves blinde zeale. Or

Secondly, Consider, that though it be such Zeale as is good and to be approved of in it's dispensation, yet not at all to be Rested upon, nor to be an evidence of any true enjoyment of God, though he pretend God in the fore-front as *Jehu* did.

The fifth false Rest.

THe next Rest of a Soule, though I might not have spoken of it, because I have partly given it forth; yet that things may be the more opened, its the Creatures Righteousnesse or sanctification, and outward holinesse, wherein both in carriage and words, he doth most sweetly in probability, savour of high enjoyments of God. This is to be a testimony of the same to others, though not to himselfe; yet notwithstanding his Rest is to him a high evidence of the true and reall possesings of God, when alas, it is continually a vanishing Rest and evidence; and when the Creature stands in need of it, it is taking its wings and flying away, and proves a miserable comforter in the saddest straits of a Soule.

But

But first, Let us consider, that true holiness of a person, made manifest in actions, flowes from the justification of a Soule made manifest in the Spirit; so that the truest holiness, or outward sanctification, doth wholly flow as an effect of Justification made manifest: As for instance, The Fountain and the streames: The streames are an effect of the Fountain, flowing from the abundance contained in the same: so it is with God made manifest in the heart; he being the Ocean or Fountain comprehending all streames within himself; doth issue out of himselfe those streames of Sanctification or holiness in conversation from himself thus abiding in the Creature. So that a man may have the latter in as high a manner, though not in truth, as he that hath God truly manifest; and no way to be discerned but by the light of truth dwelling within, which makes the truth or falshood of such things in this nature manifest; and before the same enjoyed, the Creature is in darknesse; and it is as possible for a man to see twenty miles in a very darke night, as for a man really to judge of the truth or falshood of his own condition before this light come in from God, which expels those cloudes, as the shining of the Sun doth the cloudes; and here lies the darknesse of a heart when it is made to see the want of God; it looks into the frame and disposition of mens spirits abroad, who are under a name of profession, and being much affected with them, and drawn out in love to them, it gets into such relations or society; and it sees abundance of holiness flow from their conversations; now it being away to reprove that party, not having the same conversation in holiness of walking, or power against corruption, it cries out, O that I were so holy in conversation as such a one is: O that I had such and such a power against corruption as they have; and could be a waies discovering of good things as they are or could have

have my minde fixed upon heavenly things as they have. O how heavenly doth such a one walke : and this is his construction or application : O if I could be but so, I should then be at peace and Rest; then I should think my condition happy; but alas here is such abundance of carnall mindednesse, and of corruption in my conversation; and a wearinesse in things that are good: here the Creature takes up a daily complaint, and to every Saint is making his condition known, and cannot Rest quiet, untill he have resembled or attained such a measure of knowledg to discourse of God, and so much power against corruption, as to walke in conversation like those, whose conversation did convict him and asham him.

Now having attained so much in shew, and that now his affections seem to be bent upon good things; that now God is his meditation and his continuall ponder : that now when its thus, the Creature hath much peace, sometimes upon the view of the same : and when it cannot walk thus, it hath neither Peace nor Rest. Now here the Creatures heart deceives him, and makes him Rest upon that which may be in truth, and not in truth; or upon that which is given to change, and abides not one and the same for ever. Now al this a man may have, and yet have nothing manifest in truth : and though it might be said, that these are true in there place, yet not appointed for Rests: but for effects of that which was in truth within : for he that saith, he dwells in him, ought even so to walk as he hath walked.

Now holinesse in the highest degree, as it flowes out from man, is but an especiall effect of the dwelling of the Spirit of God, or an effect of his Rest in him; not to be a Rest, but to manifest to others, that he dwells and Rests in God : For to me, that Soule who Rests and dwells in God, must have his conversation, but especially, his inward walking like God : for to others that

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that look upon a Saint thus pretending to dwell, must judge of the same by that fruit that flowes from him in one kinde or another: though it is not to be a testimony to himself, who thus liveth; he having a nother testimony which speaks, or evidences Peace (1 *John* 5. 10.) upon more sure grounds; yea, and lets the Creature see a ground or place of Rest, going as farre beyond this, as the streams are short of the Fontaine, and the body of the Sun beyond the least glimpse or shining thereof. Man I may say, who is Resting in peace and quiernesse of spirit from these visible branches, if they be true, is one who still hangerh upon the outside of the Arke: and like the Pharisees, Resting with glorious outlides, and washing of the outside of Cupes more to be seen of men, or justified before God, then to be as an effect of that truth within, made forth for the glory of God. The one of these ends did *Carnall* act for, and the other end did the *Scribes and Pharisees* act for: so that a house builded upon such a foundation as this, seems to be as glorious as that which was builded upon the Rock, but it was not so safe, for with every blast & storm that comes against such a spirit it falls into its former state it was in before thus builded: so were the devout *Women*, and golden *Sepulchers*, and whitened walls, builded upon such considerations as these they were outwardly holy, and seemingly pure; but were within full of deadly poyson, and were put for outward glory, not adorned with the Spirit: so it is very likely that the said Spirit, that Rests upon this seeming, though thought by himself true holinesse, is a Soul altogether full of deadly poyson and deceite, which in time may be discovered, and then the Creature shall see another Rest more sure and safe then this, and shall lose by it, yet Love shall save him, though it be a fire for to burn up what of this Rest was of himselfe: so that I say such a soules foundation of Rest, shall fade as *Solomon* in all his glory.

First,

First, Then this Spirit thus Resting, is away to keep it below true assurance; for in this Rest, there can flow no true cause or ground to the Creature to be assured thereby.

Secondly, For a man to Rest here, it will be but to make a house, which ere long it may be God will batter about his eares; and so prove labour in vaine, as many can speak by sad experience.

Thirdly, Whatsoever flowes from a man pretended to God, before there be an inward revelation in that man of God, and makes the same a true evidence of his enjoying this God thus revealed, and so Rests: his thus doing is but his own righteousness, and not the righteousness of Jesus Christ, revealed by faith.

Fourthly, That the party thus acting, doth go no farther then a point of bodily exercise; for what a man doth in point of holiness, pretending for God, and after doth owne it as a true evidence, or any cause of Rest, as God. To me it appears, and in the judgement of Scriptures; that mans action is but bodily exercise: for nothing is, or ought to be, either Rest, or evidence of the true enjoyment of God in me; which is any way done by, or acted from mee; but something in the which I am a passive, and no active; in which must be something of God, coming in from God, which doth give a testimony of truth to me, and reveales the true Rest in me: And if I Rest otherwise, my Rest is not that which I take it to be. So that it's alone the power or glory of something coming to mee, and not the actings of that to God from me; which is all the hearts Rest of a Saint.

But there lyes so much deceit in the heart, *Jer. 17. 9, 10.* that the Truth must be known, by undeniable testimony in man, before the makings of it forth, can in truth be discerned: but as I said before, man lyes in darkness until there be something in the soule which

is a cleare light, giving the creature to know Truth from truths Testimony : for any action of deceit from the heart to God, as so pretended, will not be without reason and ground, yea, and Evidence proved to bee true by the heart : but still this Light, which is God within, is that which discovers man to himself, yea, the winding of deceits in the heart, though never so cunningly acted by the heart.

The Sixt false Rest.

THe next Rest is deep Humiliations, & strange castings down of spirit; wherein the creature is made to goe through sad torments of spirit, and hath gone through a hel in his own Conscience; he having passed through many sad dangers, and having been ready to Destroy himself, or lay violent hands upon himself; and daily mourning under the apprehension of these particulars following,

First, Under the apprehension of an angry and revenging God, looking upon him as one ready to destroy him, and altogether unsatisfied concerning him, but expects the speedy execution of vengeance and wrath to be powred down upon him without measure: here the soul lyes tortred continually ready to despaire of any hopes of recovery ; yet trying if he can get such a measure of humiliation, as will Answer the greatnesse of the evils committed against God, which did procure it.

Secondly, He lyes mourning under the apprehension of a condemning Conscience : Looking upon him selfe thus, That if his heart Condemne him, how much more will God who knoweth all things.

Thirdly, under the view of those grosse evils committed

mitted against God; wherein sin flowes in apace in the view of it; and they are Laid in order before the soules eyes, *Psalm 30. 21.* which are so loathsome to him, under this consideration, that they have brought him into a condition of misery, damnation, wrath and slavery for ever; unlesse he can get so much deep afflictions of spirit, he looks upon himself as altogether incapable of enjoying mercy. Whereupon he falls a mourning and greiving, fearing continually destruction, until it be got into such an estate of breakings of spirit, as it thinks answers the greatnes of its evils: & when it hath done thus It makes a Rest upon it, and counts it an evidence of its acceptance with God; not knowing that its heart may deceive it; and though it pretends thus to do, yet it may be out of fear, and for false ends, to get salvation and not from love, or salvation Revealed to it; but only it is broken because it hath brought misery upon it selfe.

Secondly, If it be of God, then it is made to see the vanity of its Rest here; and to wait for the enjoyment of him alone, who can apply a remedy to its wounded spirit; but if false, it looks upon such deepe humiliation to be a Cure to it; or an assured Testimony of the love of God towards it: here it's put upon fasting and starving the body, taking revenge upon it self: Who hath been a cause of bringing it into this extreame misery, untill it hath almost destroyed its body with pining, and afflicting of it? When indeed this is not a Sacrifice which God much delights in, if man Rest in it: For to afflict a mans soul, and to houl upon his Bed, and to Fast; yet may all this be Hipocriticall, and forced from the creature under the notion of destruction without it, or a way to attaine grace and favour by it.

Now true Soul-breakings, flowes from Love-meltings; The Love, Majesty and Glory of God, being discovered

covered to man, do truly break man so, that he doth not Rest upon his brokennesse, but upon him who by love brake it.

The proud Pharisees did exceed in this, and many others who made it their Rest, and blessed them selves in so doing; and said, they fasted so often, and wept so much, and were so and so afflicted; when indeed they lived upon it, and gloryed and Rested in the same.

I know though it might be confessed, this is the way of God; yet it is not to be a Rest to any man: For man is not able to judge of any Truth until the Light break in upon him; which makes all things manifest: and then shall man judge righteous judgement.

The heart will perswade man he acts from love, when he doth not so; and he humbles not himselfe to be seen of men, or to get salvation; or the removall of a condemning conscience; or to stop the mouth of conscience; or to get a frame of spirit, that God might manifest mercy; when indeed the heart is altogether, it may be, deceiving of it: and yet not able to judge of the same, by reason of that night of darknesse that lyes upon it, wherein it is kept in the clouds.

Now the cause of the creatures Rest in this particular lyes here.

First, In those many deliverances wrought out for him in this condition; as if the Children of Israel should have been satisfied and Rested, after God had brought them out of the Land of Egypt; or that after they were brought through the Red Sea, they should have made that their Rest; evidencing thereby that God would bring them into the Land of Canaan: when though God had delivered them, yet afterwards he did destroy them. So with many which God hath wrought strangely with in this particular, in delivering them from strong temptations, and making them to see much of power, yet afterwards they do not wait for the enjoy-

ment of the promise; but murmur against God, and fall at last upon making a God to themselves, of the glory of their wisdom, and strength, and naturall parts and light; and they fall down and worship the same, as though this was that God who did deliver them: and so Rest satisfied, believing they are worshipping and enjoying the true God.

Secondly, The creature reasons thus, Surely it is God which doth discover sin unto me; for if Satan should discover it, it were the way to destroy his owne kingdom; therefore my sight of sin, and my sorrow and mourning for it, and those deepe afflictions which I have had for sin, must needs be of God: and surely it is both love from God, and love to God, that doth thus break my heart. It may be so, and not so; but though it be God discovering, yet it is no ground for any soul to Rest satisfied with, or to be an evidence of reall enjoying of God; because that it is a dispensation which passeth away, when a higher dispensation of God appears, then would mans Rest be dissolved, and not bee an everlasting Rest: But Saints Rest is that which cannot be dissolved, but it is an everlasting Rest to him that is Centred in it.

The Seventh false Rest.

THe next Rest is that which many live upon; is the Notion of Free-grace, though they have no manifestation of it in particuler to their own spirits; and here the very apprehensions of it, being formerly opposed by it, now being convinced of the truth of the same, not from any enjoyment or pouring forth of the Spirit, only he hath his understanding enlightened, and his judgement convinced; either by see-
ing

ing it to be a truth in Scripture, or from hearing it preached by others; or from the undeniableesse of the truth of it in it selfe; he is made to assent unto it as a truth; and never matters, nor understands it must bee particularly witnessed to be his truth, from the same Revealed within him: But he not understanding this, he sees now only, the emptinesse of mans doing, and the vanity of putting the creature to act to get Love or Life from God: And so that only, now all the creatures acting to God, must be from Gods acting into the creature: so that now he is an enemy to that before he was, a speciall friend of, viz. his own righteousness: and that he is now gon as far in an extreame on the other, to Rest satisfied onely with a Notionary knowledge of this sayd truth: Also he sees in this that nothing but a Christ can, or will doe good to si irits, and yet knows not this Christ within himself.

Now some times man only getting a Notion of this Truth in the head, comes in the end to much loosness and fleshly walking, 2. Gal. 17. and can put it off with a very fairer slight,

First, God is free in his dispensation, man can doe nothing unlesse power be given unto him: I did such and such a parricular, because of the Woman; that is, by reason of such weaknesse I am yoked with all: or if God did intend I should not have committed these sins he would have given me power against them; and I shal admire free grace the more; and I shall love the more, the more is forgiven me. So though he hath no manifestation of God at all for the pardon of sin, yet he lives continually in this stream, believing free grace is a Truth: this is to have it manifest; when the creature sinnes, to beleeve it is freely pardoned upon the Cross; when indeed now it sleeps in security and loosnesse: And the reason partly of its loosnesse, and yet of its security is,

First, he hath got but the light of it; that is to say, such a light as doth discover a truth in this to him; yet he wants the life and being of the thing made manifest. So it comes to passe he professes this particular, yet he doth not possesse the same in the nature of it : so he hath a name that he liveth, and yet is dead : so that he hath it in the head, but wants it in the heart; he hath got a form of it in his understanding, whereby he can discourse of it and declare it to others, yet he wants the power of this said truth in the heart within him: and when a man hath the forme, figure, or likenesse of a thing, and wants the power, glory, or being of the thing : no marvel then if a soul in a time of straits, come to fall short of what he doth professe in his practise; he not being able to stand, wanting the foundation that he should be formed upon, and the power of the same which should keepe him upon that being or foundation.

Also it may be he hath this truth taught him by man, and not from the teachings of God within : Now grace in the heart appearing, doth Teach man to deny ungodlinesse and worldly lusts, and to live soberly, righteously and Godly in this present world.

But there is a cunning deceit in the heart, that in some doth (if possible can be) prevent the same; and it reasons thus, I see this Truth is spoken against by most; and that those that are for Free-grace are such men as walk very loosely; and as soon as ever they believe this, that they are no more like the men they were before, but walke they care not how: but saith the soule that would make it a peaceable and honourable Rest, least they should say so of me, I will walke a little more wisely then they doe : And here before men he walks very like Truth, though there be a heart within him not upright in what he doth ; and partly it is to get a good name amongst men; for such as walke loosely that profess
God,

men; wherupon the creatures spirit is set a waiting for it, and at last comes to enjoy it: So in Free grace when God represents this truth, to let man see he is Free in all his dispensations; man being thereby convinced of it, his heart is set a waiting for the enjoyment of the same within him, which he sees in God above him; that is above his reach of enjoying: and so he doth not let him Rest though he see a truth, until he comes to have the manifestation of it within him, and in the power and life of it, enjoyed by him.

So as the generall knowledge of Free grace, before it be known particularly in the creature, by the manifestation of it from God, will be no secure Rest or satisfaction for any soul.

First, The creature in this condition may receive it with much joy, as witnesseth them, *Mat. 13. 20.* yet be short of having the power.

This truth is very pleasant to many, especially to those that have been the greatest workers for Grace; whereupon their delight is much taken up either in hearing, reading, or discourse that tendeth to the declaring of this truth; and it is a dispensation of God in some men, but not a Rest unto them.

Now men who are made to Rest here, may have high notions of this Truth; and may be more able to speak of it, then those who have enjoyed it in a general manner: but come to the particular workings of it in the soul, and many proves shallow there; only they declare it as they see it, to be a Scripture truth; But he that Enjoies, sees it to be an Experimentall and a Scripture Truth. Now some men have learned what he beleeves, and Rests upon it only from report; or men declaring their experiences, or what the Scripture doth relate of others; but have not any Teachings of God, what it saith (according to the Scriptures) in them by Experience: And here sometimes, man is
not

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not compleatly furnished to declare this Truth : But one who doth enjoy Truth within, doth a little discern where such a soul is; to wit, have heard, and from hearing do declare; and yet not brought into the Kingdome of Truth, to see and experience it with in himself. Further, Man may daily increase in the Notionary knowledge of this Truth, wherein he may appeare a Tall Cedar in his owne eyes and in the eyes of others; and grow up into high Norions and Light, and is able to speak of very high and glorious lights; yet if he here Rest, it may prove in conclusion but a feeding upon winde and husks.

Furthermore, In this knowledge of Truth may man solace and refresh his spirits continually, in the apprehension of the same; and yet it is but seeming, not reall satisfaction or refreshment; if he there Rest trusting to it, to be God himselfe, for want of information of the difference betwixt what is a Truth in it selfe, seen so by me, and a Truth mine, manifested within me; not knowing the foot-steps of truth without man, from the foot-steps of truth within man: not knowing a difference betwixt the deceit of the heart in its deceivable workings, making glorious Rests of that which is none; and Truth nakedly discovered from, or by God in the heart, with its End, and Testimony: so as the creature is not satisfied with any thing, though it be a truth, without him; until he finde the very being of that Truth within him.

Therefore whosoever he bee that reads these few lines, Let him beware of these things following.

First, that he judge not that to be a place of Rest to his spirits, which is but in shew, nor enjoyed in substance; nor absolutely passe sentence of any thing, untill there be a Divine light within which makes it manifest: Yea, though they may come so far as to be convinced of the truth of Free grace, and of the transcendent

dent Excellency of Christ in God ; yet Rest not until thou finde it in thy soul manifest from God; then shalt thou seal it to be a Truth : yea, thou shalt have it sealed up for Truths, by the Spirit of GOD within thee: Also to take notice, I do not despise , nor condemne this dispensation not to be of God, first to see by Scriptures these to be Truths: But I here labour to unbottom, and to un-center any soule, who meerly Rests in the Notion of them.

Thirdly, To beware of condemning these things, because they have no Experience of them; or because they come nigh them; or because if they be Truths, they have nothing left them; but waite untill they see a Light within, to discover the truth or fallacy of them; to them; *Jer. 17. 9.* and if so be they see not the deceit of their hearts, or those false Rests in them, wee are speaking of ; yet do not condemn them, who have both seen and known them , as though they sought to destroy the foundation of God in Saints: but looke upon me as one owning any dispensation of God, in its place proper to it.

The Eight false Rest.

THE Next Rest we desire to speak of, in order to this, is the Knowledge of Christ in the flesh ; Either considered, as he is declared in Types and Figures under the Law, or as he assumed Nature upon him; and so consequently dyed at Jerusalem.

Now for the first, In reference to Types and Figures, which at this time are the dispensation of Ordinances, either practised before, or since his Coming: How many in our dayes are they that meerly Rests upon such shadows; some practising of such Types as held forth

forth Christ to come ; some in those that were practised after his Coming ; and here they satisfie themselves. As instance the cry of most, Wee enjoy the pure Ordinances of Christ ; wee are Members of the Church of Christ ; we are partakers of those outward priviledges purchased by Christ : Instance the peace and comfort they enjoy in them, the glorying and the high conceite they have of themselves above others that do not practise with , or enjoy them ; witnesse their deadnesse, flatnesse when they want them , and their life and peace in the enjoying of them : witnesse their binding up in them ; and their whole Experience contained in this particular : When I was imployed in such an Ordinance, I was fil'd with joy ; or I was made to be satisfied with the seeing of God in it ; when the poor Creature it may be, knowes not what God in all, or any thing is ; but if it be enlarged, or have some particular flashes of comfort, it makes that to bee the presence of God ; and meerly under these fleshly practises or carnall relations do many Rest satisfied.

But Secondly, To Rest upon Christ come in the flesh, is to Rest upon the beleeving the report the Scripture gives concerning him ; as being borne of a *Virgin, and suffering, and being buried, and the like* : and if they beleve this, and can but heare enough of the Letter preached to this purpose, they Rest ; as beleeving such a particular to be true : and that is all that is required of them to salvation : and indeed so it is, and something more.

But Thirdly, To Rest upon Christ come in the flesh, is to beleve from the Letter of the Scripture, without any powerful manifestation of the *spirit* : that this, *Christ* who did according to Scripture dye at Jerusalem, dyed for them : And here many satisfie themselves, with very high conceits of their condition ; and here alone men Rest upon the bare Figure : As if men under the
Law

Law should have made Circumcision, and the enjoying of Sacrifices (in that common manner they were performed) to be a ground of Rest ; and so contented themselves in the use thereof, as conceiving themselves to be made happy, by the Type and Figure; and not by that which was Typified out in the same. So concerning Christs dying at Jerusalem, it was a Figure of the spirituall death of the creature with Christ; and also of his resurrection.

Now when we come to be buried with him, *into his death*, Rom. 6. 4, 5. and also come to be with him raised up from death, that is, into the clear enjoyments of God, where we are made to live in the God-head, from it living in us (*John 14. 17.*) then doe we fully understand and know this Christ, and this eternall Life, and not meerly for a man to conceive, because the Scriptures doe declare, that this Christ is come, and the Creature assenting to the whole history, and believing of it, that this is the knowledge of Christ, which is eternall life; for unlesse the Creature know him so to be to him, *that is eternall life to him*. Col. 3. 3, 4. that as the Scriptures do declare him so to be in the knowledge of him; so the Creature findes it true within himselfe, from the experience of him in his own soule: his knowledge is but carnall, not living, spirituall knowledge; for that man that Rests upon him, as he is declared in Scripture; before he be revealed within his soul, both that mans Rest and knowledge is but carnall and fleshly; for we see that all men almost in *England*, or in any place where the Gospel is but published, doe believe that he is crucified and is risen; and this they know from the testimony of Scripture: but doth every man know the minde and mystery of truth? Doth God reveale it to every one? Can any know the minde of God in these particulars, either by the History or any other way; but by the Spirit of God? then it must be, that
before

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before this Christ come to be spirituall known; hee must be spirituall revealed within mans heart (*1 Cor. 2. 10. Gal. 1. 16.*) So that to hear of a Christ, and not to enjoy him, from being revealed within, is but very unsafe and unsound knowledge to Rest upon; and that which brings not along with it eternall Life, as witnesse, *1 John 1. 1, 2.* He clearly expresse, that this Christ which is eternall life, was made manifest unto them, and was their knowledge of, from which knowledge, they had fellowship and communion with him: *1 John 1. 3.*

This knowledge is spirituall, and according to Scripture spirituall revealed, before it be truly and experimentally known, now the Scriptures doe not reveale Christ within any man, neither doe say the yto any particular soule, thou such a one, Christ died for thee : but it is the same spirit which did declare the Scriptures, which must reveal what this Christ is.

Secondly, What the mystery of God in his so coming; or what mystery God did hold out, in the figure which was his fleshly coming too and for thee in particular.

And lastly, Thou must doe as he did, *passee from death to life*; and after being buried with him, before thou live in the Kingdome of heaven with him, or indeed know what that Kingdome or place is, which men carnally conceive to be above the Skyes, though the spirituall knower of him, knowes it in another place: Now what is it for a man to fill his head full of the history, concerning the birth and death of Christ, unlesse this Jesus a Saviour, or this Christ which is the light and glory of God, be discovered and revealed within him, futable to that precious Testimony, of *Pauls* knowledge of this Christ. *Gal. 1. 16.* where he speakes of this Christ to be revealed within him: for Christ as he was in the flesh, cannot be revealede; but Christ as he
is

26 *The eight false Rests below*

is in the Spirit; or Christ as he is the great design of God, typified out in the flesh, and revealed in the Spirit; either as a light, or as life; or as he is the breath of God, or as he is the clear manifestation of God, wherein man comes to know him to be his Jesus, that is, his Saviour, or inward deliverer; or wherein man clearly beholds, *The Father in him, and he in the Father*, John 14. 11. which cannot be discerned as he was in the flesh; but as he is in the Spirit: 1 Pet. 3. 8. that being a figure thereof: wee see this knowledge the Apostles wanted; when they said, *Lord shew us the Father*: John 14. 8. they having no more knowledge of Christ, but as he was in the flesh: they knew not that the Father was in him, and he in the Father: John 14. 11. upon this knowledge were they Resting, when they said, *Lord it is good for us to be here*: Mat. 17. 4. when they would have been making Tabernacles of Rest, before Christ did transfigure himselfe within: but Christ bids them, *Arise let us goe hence*, as if he should say, This is not a proper Rest for you: John 14. 31. It is a very low dispensation: goe, I will discover my glory to you by transfiguring my selfe within you; then shall you see partly the mystery of my selfe; then shall you more spiritually understand and know me.

And also sometimes the carnall and fleshly knowledge; the Apostles had then, put them upon carnall conceptions, as in these phrases expressed, *When wilt thou restore the Kingdome to Israel?* And many more expressions; as desiring fire might come from above; where Christ tells them, they *knew not of what spirit they were*: the one place tells them they looked upon him as to be one who was to have a great power in the World, namely, To be an earthly King, to live in outward pomp and glory; the other doth signifie, they understood not the great designe of God in his coming: so as they in this dispensation were very low, as many

ny are in our daies; and would gladly have been Rest-
ing in the knowledge they had, which was Christ in the
flesh, that was known by them, and declared and
preached by them also; but still they remaining under
the clouds, and ignorant of the mystery of Christ, in
reverence to his coming in the Spirit: yet God was
daily leading them to behold their ignorance; and
more into the Mystery of Jesus.

So that though men pretend to escape the common
pollutions of the World, by such a knowledge of Christ
in the flesh, yet it is not a secure estate; but a low dis-
pensation, which wil dissolve in a higher appearance of
God. Therefore though men both know and beleieve
that there was a Christ crucified in the flesh, yet let
them not Rest, untill they know it in the Spirit: Then
shall a man see *Christ* daily crucified before his eyes.

First, In him.

Secondly, By him.

Thirdly, For him.

And fourthly, Crucifying of him: That he shall say,
with *Paul*, from experience, *I am crucified with Christ;*
neverthelesse I live, yet not *I*, but *Christ liveth in me*.
Gal. 2. 20. then shall the soule know both what it is
to be crucified, by or with Christ, and also what this
Christ is, that lives within him, which is become life
unto him; then he shall know it is not flesh, but *Spirit*
and *life* that lives in him: neither shall he be satisfied
with hearing of his death at Jerusalem: but with expe-
riencing partly the mystery now made manifest in
him, and so comes to be known by him; then shall he
say, *Though I have known Christ after the flesh, yet now*
henceforth I know him no more: *2 Cor. 5. 16.* Being he
knowes him in the new Creation, being made to see
and discern in the Spirit; and so behold *Christ* in the
vission of God. (*Hab 2. 3.* which is so far from being be-
held before, as a true crucified estate as indeed
there

there is nothing but darknesse and rebellion in the heart to such an estate; onely the soule living and rejoycing in some carnall conception of God and Christ, and yet the heart is empty of his light and glory; and indeed running from the Fountaine to the streames, and from the substance to the shadow or figure: as I might plainly lay open how all the actions of Christ in the flesh attributed to him are but reall Types and figures, and shadowes of either good things to come, or to be revealed in soules: I cleerly see that sometimes he speaks in Parables; sometimes he spake in Mystery; and sometimes, yea, altogether he acted in Mystery; as holding forth what he did in his coming in the soul, being a more glorious dispensation then that under the Law; as the coming of him in the *Spirit*, is from his comming in the flesh: so that what miracles and acts, transcendently acted by him above all that was made and is experienced by those in the *Spirit*, who enjoy him, who discovers all, as namely, his raising *Lazarus*; and at the marriage, turning water into wine; and his healing sick, and opening eyes; and so all passages flowing from him of this nature, were but figures still of what he did and would doe in and for soules: and so not only in matters of doing; but also in matters of sufferings, they are reall figures of the same truth substantially experienced in Saints; both place, persons, condemnation, Crosse, death; buriall; his agony, or withdrawing before; his grave and resurrection; his not ascending immediatly after his death to his Father; but afterwards ascended in the fulnesse of time: All these in every particular, are known in the true and spirituall sense of them, by those that have had fellowship with him in his death and Resurrection, and so hath passed from death to life, and now is risen within, and dwels with him in Heaven, and so is swallowed up in the God-head, and is rose in the Fathers glory, and
now

now is filled with the *Spirit*; this time is the time of knowledge, and this is wisdomes time, wherein he comes to be satisfaction to them, and also is justified by them: this is the time, when they sing nothing but praise and glory to the Lamb, who doth not onely deserve to open the Book (*Rev. 5. 9.*) and the Seales thereof, but hath opened the Book and discover to the soule the Cabinet and storehouse of the glorious Mystry of the Father and Christ; into which City of glory and light the soule is made to enter, and Rest, and live for ever; that now *all things are become new: Rev. 21. 5.* to, and with such a soule the very Kingdome of God and the mystry thereof is opened (*Rev. 10. 7.*) and now *the Tabernacle of God is with man: Rev. 21. 3.* and now this glorious mystry Christ, is manifested in life and power, and become the hope of the compleat glory and fulnesse thereof, (*Col. 1. 27.*) to be made manifest, when it is made capable to comprehend it, from being comprehended by it, and swallowed up in it; then shall this heart dore no more upon shadowes or broken Cisterns, or figures of good things to come; but he shall be gathered up into God and Christ, and shall possesse them in the fulnesse of them.

The ninth false Rest.

THe next Rest in order to this is, visible Church communion; or the relations under this notion: O this I may say, is one of the Idols of *Israel*, and I may say, as God was a saying once; *Come and see, yea, behold what the Childr en of Israel is doing in the darke*: O the darknesse of such Soules, who Rest in and under such dispensations; truly if I should speak the naked truth, and nakedly discover every false Rest: I never in my own experience did finde more grosse dark-
E
nesse

nesse sease upon my spirit, then did sease upon my spirit under this dispensation.

Secondly, Never more false *Laodicean* security.

Thirdly, Never more pride and self conceitednesse then at that present; ready to judge every one that were not in relation, in reference to Church communion, to be no Saints.

2. Looking more at the practise of Ordinances, and being members of Churches, then at the reall experience of such a soule.

3. More longing after the encrease of members, then of their living in the Spirit which were members.

4. Judging every one, if they were but in and under such Relations, to be Saints, though they had little, yea, indeed no experience of God at all; refusing communion with such, being not of my judgement, though they knew what communion in the Spirit was: and closed, yea, joyued with those who were ignorant of it; because they were Church members. This having been mine, and still are many mores at this present; what Church are they of? Are they Baptized? What judgement are they of? Which doth argue, both an Idolizing of, and Resting upon, these poore dispensations of babes and Children.

It hath been with me, and I feare hath been and is still with many more, a coldnesse of love to those, yea, a condemning also, because they have or doe not close with us in every particular, in matters of Judgement, or formes of worship; though the parties live in very high-enjoyments of God, and are passed these childrens and babes dispensations: and all this testifies, a Resting upon our formes and manner of worship: as for instance, An Independent, so called, and an Anabaptist, and so many more; as the godly Presbyterian and others under divers distinctions of formes; how bitter they are one against another; what a distance they

they stand one from another; witnesse their preaching and printing, and in the same their bitterness; Instance their refusall to here or joyne one with another; witnesse their crosnesse of spirit; what a smell of false principles this of Rests appears withall; and truly argues much deceit, and unpossessed like with God.

If one either hath attained higher; or live in the use of Ordinances, waiting for the real enjoyment of God, being lower; why should that heart who hath either enjoyed more or lesse of God, have such an unlikenesse of any thing of God in him: seeing God is love, and he that dwels in the lowest enjoyment of God, dwels in Love: but truly the being bound to formes, or bound up in formes, and the using of them before we be led unto them by God, occasions all this Resting in, and condemning of all that doe not in all things walk up into, and in the use of these formes and Church relations, which the letter of the Scriptures owns to be a dispensation of God.

But Secondly, As this is the cause of, and doth much favor to be occasioned, either by our being bound up in them, or falsely led out to them: so also it is occasioned by the want of a divine principle within; whereby that principle of God might command our formes and Church relations; and not formes and Church relations command the sou'e; so as the Soule onely seeing something in the letter, wanting a divine light within, to discover unto him, either the time, place, manner or end; by this it comes to passe why he is darke in and Rest upon, and is commanded by, and so bound up in the form required in the letters; being ignorant of truth in the Spirit: but to come more fully to the thing in hand: This, in my judgement was the Rest of the Church of *Laodicea*, (*Rev. 3. 17.*) in her concluded riches; yea, in her insensible poverty; and thus it prevails with many a heart.

First, When especially the Soul hath been much under the Law, and hampered by the Law, and so kept in a cloude from the view of Gospel truthes; and now come to see a clear truth in that which he so much opposed, he is so taken up with it, as he hath no peace untill he fals in obeying of it, & so gathers peace, comfort and Rest in the same; thinking it is now got into a very high estate; and the very name of a member of a Church, together with the greatnesse of the love of God in bringing this Creature to beleeeve and obey, who was darke, opposite, yea, a despiser of the same: this doth help forward his Rest in this particular.

Secondly, It considers and reasons with it selfe, now I am got into the communion of Saints, and enjoy now their society; which before it wanted fellowship with; and also from consideration of the purity of the Ordinances it now enjoys.

It before was alive in the use of corrupted Ordinances, now it enjoys them in the purity of them; before in and amongst a mixed peoples; or he *had fellowship with devils* (1 Cor. 10. 20.) now with Saints: but truly though this be a *Laodicea* condition, yet it is a false Rest, for there is no true Rest, either in the purest Ordinances, or visible relations, for these a man may enjoy, and be ignorant of the enjoyment of God in them, as the wofull experience of many will seale unto, and testifie the truth of what we are speaking of.

Thirdly, Another cause of Rest in these relations, flowes from his continuall growth in Gospel light, and his encrease and growth of knowledge; and most commonly the whole bent of such a spirit, is taken up with labouring after the knowledge of points of judgement, and with matters nice and curious, things which most commonly pleaseth the fancy and understanding; and to know such things it is his continuall study, and end of all his labour: when still he wants the life and power

of Christ in his heart; neither doth he know him, but either by his profession or by hear-saies; not in any true way of experience.

Fourthly, Another cause flowes from his conceived peace and comfort he enjoys in the same : and thus he reasons, before I had no peace, either in conscience within me, or from Ordinances practised by me; but now I enjoy much peace in my condition; when indeed he may have stopt the mouth of conscience, & his peace come in from a false ground not spoken from God; but drawn forth or Imagined in his particular practise. Many a soule feeds upon an imaginary peace, when it is ignorant of peace truly manifested in the heart: and in this most commonly doe the affections blinde and bribe the judgement, and so peace remaines onely in the imagination, and not enjoyed by any powerfull manifestation. But if mens hearts in Church relations may so utterly be deceived, then it stands in need of these ensuing cautions. 1. Beware of making thy being a member of any Church, to be either evidence to thee, or ground of peace in thee: neither let any conceive better of their conditions because they are in visible fellowships : and neither let their joy or peace be the more; unlesse they doe uprightly enjoy more of the discoveries of God to them then they did before.

2. Beware that thou thinke not thy outward uniting in a visible manner with Saints, is a uniting thy spirit more unto God, or God uniting himselfe more to thee : or that for or in thy present practise, thou art got the nigher to God; lest thou Rest more secure in thy present condition then before : for carnall security doth most commonly follow the most of men in those dispensations.

3. Beware thou goe not before God leade thee : for most commonly when God leades man into formes,

when he forsakes them, he leades them out of them into that dispensation God will appear in: therefore beware that thou be not led by thy owne imaginations; then thou shalt not be left in and bound up in formes, but shalt continue in them so long as God continues in the same.

But many who live and make a God of their formes; they neither know when God leads or not leads; when God is present or not present; its all one if they can enjoy the desire of their hearts, and that which speaks peace to them, namely, Their formes and Church relations: It is to them, yea, its life and happinesse in them. But in the next place observe;

Though God do own all or the most formes and administrations, yet it is but for a time; untill a higher dispensation appear, or the substance of that forme be enjoyed, and then God departs from it, and seldome or never appears in that forme any more; especially if the soul be caught up into God: for as the old Testament formes, which were of Gods own appointment, and God was in them for the time they were to be used, so also they were to cease.

1. When the substance thereof was come. *Heb, y. 18.*

2. When a more glorious administration was and did appear; then did God both depart from them, and dis-own them; and they no where to be practised after these two did appear: So it is with new Testament formes, they have and had their time, and yet have when God will and doth appear in them; yet it is but untill God appear in a higher dispensation, and bring the soul into a higher administration; then doe all shadowes and whatsoever is Gospel administration cease to that particular soule, in the use of them what they were before; I would not be mistaken, I doe not say they cease to all and every person whatsoevers but to
such

such a soule as is in this dispensation, namely, he who is caught up with God, and carried by God out of the formes; God ceasing to appear to that particular soule in that forme: the Lamb leading the soul gently out of one dispensation into another, untill he be wholly swallowed up with God.

Secondly, Such a soule as can truly say, the substance of such a forme is come in the Spirit, and enjoys the same within him; for there are some formes and administrations, which holdes forth Christ in the Spirit to come: now such ceases to be in the use of them at his coming: as those old Testament formes did hold forth as we say, Christs coming in the flesh; which was both the substance of those formes, and a more glorious administration of God: so it was in the decrease of *John*, and the encrease of this more higher and glorious administration: so it shall be in Christ his coming in the Spirit into every soules heart: then these formes that Christ appeared in, in the flesh, shall cease in his coming in the Spirit.

Now some Gospel formes doe cease to none, but to such as have enjoyed the enjoyment of Christ in the Spirit. For as Christ led the Apostles from the Tabernacle condition in his transfiguration; so he will when he appears transfiguring himselfe in every heart; as the Apostles, so every heart shall cease to make any formes, yea, the New Testament formes, Tabernacles to dwell in for ever; as many makes them now in our daies: also there are administrations which hold out Christ already come. Which

1. Is not to be practised before.
2. It is to be practised after his coming. As I shall name one especially. It is the administration of Praise, which is alone the work of those that are Redem'd, and have the Seales of the vision of God opened, and are caught up with God into Heaven, to sing songs to *Zions*

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God in *Zions* language, by *Zions* spirit, in that holiest of holies, which is the place of *Zion*, and those brought into the God-head to sing Praise: but now God in this condition is departed from them, to this heart, not to every one; being seen and enjoyed in these formes which doe hold forth his thus coming into the heart: now none but those who doe enjoy God in a more glorious dispensation, are to cease acting in those dispensations or formes he yet continues his presence to them in: for as God did cease, and did not appeare in the forms of the old Testament, and they were no more to be used after the substance therof was come, & God appeare in a more glorious administration: so will God depart and cease to be seene in new Testament formes or administrations; when both the substance of them is come, and a higher dispensation do appear, leading the heart out of them to a more glorious and immediate enjoyment of himselfe: This is to follow the *Lambe whithersoever he goeth*: This is to hear a voice behinde man saying, *This is the way walke in it: Isaiah 30. 21.* And to be led by a pillar of fire (*Num. 9. 16, 17, 18.*) and sometimes by a Cloud to mans spirituall Rest: and not to stand in and under one administration all ones daies, and to be in one place for ever: But to finde God leading daily from one forme into another, untill he bring the soule into the perfect enjoyment of him, who is the glory and substance of all formes: this, for the want whereof, makes many to make them their *Tabernacles* and Rest, yea, their home; yea, their God; peace and happinesse; which if they be taken away, their God is gone, and their peace have taken its wings and flown away: this is the reason why many in Church relations have a name they live, and yet are dead; that is, they have a name of Saints and Christians, but they want the nature of them; they have a profession, but want a possession: This is the reason why many come

to have a burning up in their spirits, and are brought to a daily losse, they run faster into formes and Church relations then God did leade them; therefore in them God leaves them; for this reason the expectations of many are frustrated, which causeth nothing but death and sorrow, when they have longed and prest out after formes; and being members of Congregations, and the enjoyment of pure Ordinances, thinking to finde so much in them, and to conceive so much from them; and when they come there behold nothing but driness and emptinesse, and the want of God, and so have suffered losse. This is partly the reason of all the rents and breaches in all Churches Congregated; and why they cannot stand, is because they were not led by God into these formes; neither did they see God cleerly go before them; but some by affection, some by mis-information, and some out of zeale; so that now very little of God appears, either in their coming in, continuing with, or parting from; thus being bound up in formes and living in them, and doting too much upon them; and rejoycing too much in them; and judging all that speakes not for them, or joynes not with them: yea, this is the reason why we are devouring one another, because we all doe not look for and expect that the glorious appearance of God will leade each man out of his dispensation and forme, though never so low to drinke into one *Spirit*.

Let him that is so much either bent for formes, or wholly against them; beware that he doe not so dote upon them, as to neglect the *Summum bonum*, the chiefest good; and let every heart that is against formes, beware of these ensuing things.

1. That his living above formes, be not a pretence of his own, and no true and reall thing; for many are mightily deceived in this very particular thing; they live so high, as they live above all formes and Ordinances

ces in the Spirit; when alas they are yet living in a form of knowledge, scraped up either from their own industry, or else got from hearing others report their experiences or apprehensions; and he presently conceiving it to be a truth, conceives it to be his truth, and so falls off, crying out and judging all those, that live yet out of conscience in the use of formes; not enjoying higher makings forth of God, and yet he hath but got a notion of this into his understanding, & yet is ignorant of living or enjoying God in the Spirit.

2. Let them beware of as great an evill on the right hand as on the left, and that is, That they be not living upon an imaginary God, and not the true: for it is the way of the Creature to give so much way to his fancy and imagination; that whatever it proposeth to be God, it lives upon and rejoiceth in, and brings the Soul into deep and carnall security, with high imaginations of himself, being able to apprehend and discourse of deepe and high things; and yet want the life and power of any one of them.

3. Beware of Judging (if thou be broke off from formes) those that thou hast left behinde thee in the use thereof. Considering that God is in all formes of his own appointment, and that their dispensations may be of God; and that they shall there abide but their appointed season. And therefore let thy carriage to them and thy judgement of them, be as much as possible may be without offence unto them, and for the winning of them; and that when God sees a higher dispensation fit for them, he will leade them into it: only my soule desires they may not be so glued to them as to live in them; and not to waite for a higher dispensation from God, only in the want thereof, they are in the use thereof, God owning and appearing unto them in them; so that I could wish, the wisdom of God may appear so in the hearts of those, who doe pretend
thus

thus high to live in God; that it may truly appear to themselves and to others; God led them into the same & not themselves. I have experienced both the contrary evils, and therefore I speake; so that if God be love, as in his dispensation God is so to him that knowes it not, then it must break forth from us, if it be living in us: to look upon children and babes with a tender eye and respect; so as judgement may passe away; and the spirit of burning, which is Love, may appear amongst us.

Thirdly, As others are under mens Teachings, so looke thou be under the Teachings of the *Vision* of God (*Hub.* 2. 3.) and that thou speake or pretend to enjoy no more then is taught within thee by the *Vision* of God; for in the want thereof, sad experiences testifies, we Peeking and patching Religion and high notions together, and make it their delight and joy. Oh the teachings of God doe open the very heart and the secrets of the sealed Booke, and beleeve it, to live wholly above all in God: It is to live such a transcendent life, as is better and sooner spoken then enjoyed and known in truth: for there must be such a death within men, and a passing from death to life by man, that indeed men may hear of the thing, and get it into their imaginations; but to enjoy it in the true and reall manifestations thereof, many in this shall in their conceits be brought to losse: for to have the Seales of the Eternall brightnesse and glory of God opened in the appearance of the *Vision* in a mans heart, to have the very splendor and glory of the divine Being Revealed within man; and to be wholly caught up in the whole out of all things, so as the soule is wholly swallowed up with God in all things; so that now neither eye hath seen, nor eare hath heard, neither by mans heart can be imagined, the depths of the life, glory and enjoyment of such a heart; yet it is his common meate; and teaching of the Spirit within him; so that no mans teachings

teaching can reveal the life and center of such a heart; but it is better experienced then can be declared, it is so transcendent a life and being. Yea, further, for any man to live so in God, as he enjoys God in all, and seeth God the life and being of all; yea, it is not his judgement, but hee findes all these things effectually within him. For a man may be of the judgement concerning living wholly in God to be the onely Life; and yet not to know this from the experience of the Visions teaching within himselfe. Now it is no benefit for any to be of this and that judgement, unlesse he live in the clear enjoyment of the truth he is convinced of in his judgement and understanding: here is the glory of a Saint indeed, not to know a truth because it is the judgement of any, neither because it is his own judgement; but that he have within him the truth teaching of it to him, from the life and power of it in him. So he knowes the Sun to be the Sun, not from hear-saies; but he seeth the life and glory of it, having his eyes opened to behold it, and findes-by experience the heat and powerfull operation of the same upon him, as well as upon the earth. So with Saints, they doe not receive their Life, Light or experience of God living in a Saint, from hearing of it, but God breakes forth in their spirit, and so gives them the sight of the glory, light and splendor of God within themselves: So soule beware thou be not overcome so with hear-saies as to rest satisfied with the meer notion of God and truths, and yet be at this time but a blazing starre, who shall fall and cease to be, what thou at present both to thy selfe and others seems to be; onely for a time thou may by this notionary light in thy understanding and judgement be a blazing star to discover what thou hast for the deceit of thy self and others: and yet it is not the light of the being of truth in thee; but a borrowed light got from others, or in thy imagination, or conception,

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ception, which shall suddenly perish ; and then thou shalt be left in the dark, as a man in the Clouds, reserved for the great day. Oh, to be Taught of God is a Jewel; it will teach Truth, and not lye.

Therefore in the last place, It is worth waiting for, though thou waite in silence and in death, untill thou do enjoy it ; lest thou pretend to have that thou hast not, and to enjoy that thou enjoyest not; for in so doing thou shalt go with a lye in thy Right hand; and shelter thy self under vanity and lyes.

Yet I would not be mistaken, that either I am against formes in their time and place, and manner; neither that I deny that a soul may attaine to such a glorious enjoyment of God as must, yea all formes and shadowes may flye away and be dissolved, though not destroyed ; and the person, forme, and use thereof, shall be swallowed up with glory.

But I desire to compose the great difference that lyes in mens attainments, when they all cannot speake one thing, or enjoy God in one dispensation; then they fall one condemning another, so as they cannot make out for good of each other, that which they enjoy of God in their present dispensations.

Secondly, To unbottom the one of Resting in, and living upon ; or making his everlasting Tabernacle in those Shadowes: and the other, to be that in an especiall manner, which both in word and action, hee seemes to be : and that he do not pretend to live in God above all formes, when indeed he neither lives in God, nor knowes what it is to be led by God, out of the same into that which is truely sweet, if the soul were led into that he pretends to enjoy.

The Tenth false Rest.

THe next Rest which in order we shall speake of is, a Sutable to the externall letter, or some qualified

lified frame wherein this Creature takes his joyfull Rest in the view thereof.

Indeed when a man is wounded, yea, deadly unlesse there be speedy helpe, in this condition, the Creature will bee willing to enjoy any Chirurgeon for the Cure thereof: yea, him that but pretend faire, and by his skill do give some ease therein at present, and hopes for the future, though this party do it but to serve his owne ends, not from any principle of good to the party who is the patient; yet he being ignorant of his faire pretences, he heales up his wounds, though falsely, and afterward the wound breakes forth again, to the greater damage to the party. Thus it is with a poor, distressed, wounded, helpless heart; whom it may be, God is a preparing for mercy; he lying in such a desperate condition, would gladly have his wound Cured by God; but there coming a pretended Physitian into the heart, speaks like God; appearing to the Creature to be God; and to heale in the same way God heales Soules; yet the soul being ignorant, accepts of it and freely entertaines it; whereby it comes to have a time of peace and Rest: onely because he apprehends his desperate wound to be cured. And thus soules do in a time of straights, accepts of those proffers; when in another condition he would not; but at present, necessity putting the soul upon it: Now soules that live under the sight of the want of God, would in the sight thereof, be in a way to attaine God; seeks and presses to know in this case what to do; at last it lookes upon the Scriptures (in this case) to be the only Teacher; whereupon hee gives himselfe to a diligent searching of the same; where he meets withall some places how the Saints were formerly qualified, and these preparations they had within them; whereupon he sets a labouring with his own heart to bring it into such an estate of mourning, humiliation, or repentance, with hungering after
God

God; as also loathing sin, and having a wearinesse and burthen under it; and when he hath thus done, hee runs to Scriptures, and seeing his condition suitable to that, he makes Scriptures the ground of his faith, and so cures his wounds by it, and so drawes peace and comfort from it.

Now the creature being ignorant of any other work, he wrests from this Scripture influence, as is pretended, and from thence concludes his enjoyment of God; and that now from some perswasions of spirit, concludes it to be the witness of the Spirit; when indeed the creatures heart in this case is not upright, and he being in darknesse is not able otherwise to judge of himselfe, or his condition; neither of his heart which do tell him, that this his suitability is upright: but the soule wanting the manifestation of light, he is not able to passe true sentence upon the same, but Rests and man makes his habitation here: and though he pretends to make Scripture the ground of his thus believing, yet it is his qualifications and suitability to Scriptures which is the ground of his thus Resting and believing.

Or Secondly, That which in this case the soule is most establisht in is, when it may be a Creature is in some sad condition, a Scripture is cast in immediately upon the soule, un-sought-out, or laboured for; and this suitable to the soules condition; from which there is joy and peace: yea, sometimes the heart is so ravisht with it, and so overcome by it, as indeed it's hardly able to expresse its joy and peace; yea, sometimes the heart is so overcome, as it cannot expresse it, or hardly knows for the present where it is: But here lyes the Angel-like designe sometimes of Satan, to come in the same manner, and with the same effects to deceive, that God comes in with to save, and so transformes himselfe into Gods shape: And one of the cheefest waies he hath, is

to apply himselfe in such a way of working like God, as he may the most prevaile with the soule; and resemble God, and so keep the soule much below God. Now Scripture way Satan thinking is most like Gods way, of any other; especially when he brings in Scriptures suitable to the condition of the party: and so that he may cause the soule to beleieve, that at such a time God was pleased to manifest himselfe, by casting in such a Scripture so suitable; so as now his transformed worke is the more surer, seeing it hath such a foundation as this: yet this he doth of purpose to deceive.

Thirdly, Mans owne Memory or fancy being upon some serious meditation, may in the same manner and way bring, and represent before the soule such a Scripture: and here lyes most of the deceite of the fancy and imagination thus to work: this way, there coming in a Scripture into the thoughts of such a soules fancy and imagination to drive on his owne Designe, makes it as it were a nose of wax to apply it to what use or way hee please; yet he will make it the ground of his imagination and fancy: and so man this way, comes to Rest upon a deceite and fiction, and not upon any ground in the glorious manifestation of God.

Now Scriptures it is true, doe display in a Mystery, most Precious things; which if a soul did enjoy them, their thus enjoying of the Truth there displayed, would be a Rest unto them: but so long as a man reads Truth in the letter without him, until he can read it in the Spirit within him, there is little cause of Rest to such a heart. As Instance, For a man to be overwhelmed in grosse darknesse, and in this darknesse, the soule not able to behold the glory of God: Now from his reading in Scriptures, hee sees God there expessed to bee a Light, and to be full of Glory; yet notwithstanding from the sight of this in Scripture, though he want this light within him, and his darknesse to be expelled out
of

of him; yet he Rests with the sight of this in the Scriptures satisfied, as though God were become light and glory in him, and had expelled all darkness out of him; and hee carried up to behold it truly and live in it: so that that I drive at is to unbottom any soul of making a nose of wax upon the letter: and because Christ faith in an upbraiding way, Search the Scriptures, for in them ye thinke to have Eternal life; so many now think to have this Eternall life in the Scriptures, or in searching of them; when indeed they are but a Testimony or a Record to set forth in a Mystery what Eternall life is: And because the Scriptures say, that weary soules are to come to Christ for ease and Rest, therefore, every soul who in his own fancy and imaginations, doth judge himself to be weary, may come to Christ; and so by his being weary, there is way opened for his coming to him.

For First, It may be the heart may be weary of sin, because it brings judgement or condemnation.

Or Secondly, It may be weary because of his long travel to, and waiting for Christ.

Thirdly, It may be weary because it can no longer abide in these dispensations of Gods leading.

Fourthly, It may be weary because God comes not in his time, and reward it for its breathing after, and working to attaine God or Christ.

Now the soul being falsly led out by his owne heart, hee instead of coming to Christ, onely Rests upon his bare apprehension of this in the letter, from his suitability to it in his own spirit; and here he feeds and remains with ease, comfort and peace in his own spirit; and this hee makes his Tabernacle: Though it be true that Scriptures were given to be a visible testimony or declaration of God or Christ, according to which God workes in man, yet they were never given to be an inward Testimony, or a Rest unto man; but the

66 *The eleventh false Rest of Souls below*

Truth of the letter must be both Revealed, Known and Judged of by the Spirit; and not the Spirit, especially in Internals, by the Externall letter; neither qualifications in man sutable to the letter in mans apprehension, is a ground of faith or Rest, without an inward Testimony and Manifestation by the Spirit of the Truth of these qualifications.

The Eleventh false Rest.

THE next Rest in order to this, upon which men Center their spirits, and makes their Tabernacles, is the use and applycation of the conceived and imagined extent of Christs death; which being so fully declared in the letter without any more, they beleieve in upon this Testimony; and here is the ground of their joy, peace assurance and Rest.

Now I shall not go about to speake evil of any point of judgement, in reference to any particular factions, but to come to lay open my own experience, and false Rests; which in so doing I may come to lay open a way, whereby those that are led by the same deceite, may come to see it in themselves, and so may from sad experience, seale to the Truth of what we are saying; for many who have gone through this dispensation, and have beleevved this to be a Truth, when now alas they see, that they were both ignorant of what this Christ was, or what was meant by his death; wanting the knowledge of it in themselves; now the terrours of death have, or doe sease upon them; and instead of being joy and peace unto them, it hath produced death and sorrow in them.

But first of all, This soul who is thus Resting upon Christs dying for all, he sees the Scriptures saith, *He*

gave

gave himself a ranfome for all; The conclusion is this of such a spirit, If for all, then for me; and this he beleeveth: and this faith hee, is the ground of true faith; when he is altogether decived. For the ground of faith is something out of the Creature, in God, before time, revealed and made manifest from God to the soule in time; upon which the soule builds his faith, Rests upon it, and is kept unto all time in the glory and splendor of it: but the soul wanting this in a particular way of discovery, he makes the other the ground of his confidence for refreshment, peace, safety and happinesse: and he concludes,

First, That no true faith can be but this.

Secondly, that none have any ground to beleve but upon this ground.

When the poor heart is altogether ignorant in his owne breast, of the manner of Gods coming to reveale Truth, yea, himself in his Son by his Spirit: whereas now mans ground of his happinesse lyes not in a misunderstood Scripture without him, but in a right discerned, revealed, and known God within him.

Thirdly, This soul daily encreaseth in the assurance of this his Rest, by his daily study, paines and diligence wherein he fills his head with so much of the Scriptures, as indeed hee makes it so glorious, as it Conquers his spirits, and many more; into a follacing himself in this very particular, when indeed he is missing the cheefest good, which is the life of him, who puts an end of all controversy to all such disputes, when he comes to appear in the Spirit; But alas, before no marvell though the poore soule bee running from mountaine to hill, though hee forgets him who is the Resting place of Zion.

Therefore Soule, Thou that makest thy habitation amongst the briars and thornes, and barren mountains, Arise, these are not thy Rest, they are from a corrupt-

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ed judgement, and therefore are corrupted, and if thou stay here they shall destroy thee *with an utter destruction*: all are not proper Rests which are dispensations and manners of Gods leadings; but the pure promise of Rest is neither in any thing, before in Death and Resurrection, but in the ascendings of the heart and spirit of a Creature into God, by the descendings of God into the Creature; which did raise him from death and the grave, and now hath opened the Heavens to him by receiving of him into glory: for as Christ did not make his Rest and abode in any carnall or fleshly dispensation, though in the same he did enjoy the Father; so no heart is to make that his Rest which Christ did not make.

Every heart so long as it lives below the glory of God, so as it is not glorified with God; is a heart centring himselfe in a dispensation which shall be dissolved: For both man in the dispensation of Christ in the flesh, or in a crucified, buried, or raised Soule, is not to abide but in a glorified ascended soule into God; where the life is the unchangeable glory and splendor of God, dwelling in man, glorifying of man, in which is the life and center of man, truly and unchangeably centred.

The Twelfth false Rest.

THe next Rest in order to this is, a closing with and drawing comfort from the promises expressed in the Letter of the Scriptures: This closing thus with, and applying the benefit of promises; the whole life, center, comfort, cause of joy, peace, duties, diligence, what nor, to many a soule (and from hence when many comes to declare their manifestation of God, all they

they have to say is) at such a time a promise was made forth unto them, or cast into their thoughts, by which they apprehend God, and closed with it, and from thence did draw comfort and peace from it; and this is all the experience of God that is manifested to them, or that they have: This causes abundance of Rest and security to many a heart, and lulls them a sleep which is most commonly Satans way to apply himselfe to such a cure; for to cause a soule to Rest below God; as is futable to a Soules condition; so he brought in a promise to Christ: *He hath given his Angels charge over thee; &c.* Mat. 4. 6. Here he came to apply himselfe futable to the condition of Christ. O when once a soule is brought into a Pinacle condition, wherein he is brought to see the glory of much, then Satan labours to cause the heart to fall downe and worship him; hee coming smoothly, and bringing the Promises of God along with him, to back the truth of what he doth: and here after the soule is betrayed by represented glory in a promise meerly cast in from Satan; wherein the soule fals down, and worships the very cunning working, and the high exalting of Satan: and in this condition he is brought to see and apprehend high things, and is brought into a Pinacle to behold almost the glory of every thing, made over by Satan to the Creature in a promise upon the soules submitting to him; and upon this Pinacle he sets him, that is, he causes him to Rest: and so the poor heart being not wise in the Spirit, is deceived and betrayed; though the actions, knowledge, light, joy, Rest of this soule be glorious and for God in his own eyes; yet it is but Satans transforming himselfe into an Angel of light, resembling or coming in and working in the Creatures heart, in the gloriests manner and shape God workes in.

But Secondly, Others being wounded in Spirit, and weary in soule, for the want of any glimpse of God;

leaving no means un-attained, to get his soule cured and unburthened; and having Rested upon many false props before, and being unbottomed of them; he tries this particular, it being of a higher nature, and more likely to speake peace unto him, viz. a running to Scripture, to finde out some particular promises sutable to his condition; and having found out some sutable Promises, either presently seems to speak to him from a sutable-nesse in him; so it may be, being a conditionall Promise, or else the soule meditates a while upon it, and it runs much in his thoughts, and at last he closes with it, strikes this load and burthen of his spirit, here he drawes comfort and peace from it; yea, it may be so much as indeed the soule is mightily overcome in his spirits with joy, and can doe nothing but rejoyce; upon which he Rests, builds his faith as he calls it, and so concludes it to be a manifestation of God.

I will not deny but God may make these waies if in truth, cause of support unto a soule in his travelling towards his Rest: But for a soul to strike saile, cast Anchor, and have all the waves in his heart stayed, and his very wearinesse of spirit, at this present put to a period, is as if the children of Israel had stayed either beyond the red Sea, or when God gave them Manna, before they came to enjoy a reall possession of the land of promise: though God did this either to refresh their spirits and so to under-prop them; or else to give them it at the desire and repining of their spirits, to see how they would use it, or abuse it. Now this being a discription of a Saints Spirituall travell, though God should cause a glimpse of glory or heavenly Manna to refresh a heart, to be given to a soule in the view of a Promise, yet for a soule to Rest in this, and make it his habitation, it smells too much of mans de- ceite and abuse of every dispensation, and a daubing up his spirit with untempered mortar, and so hatches
Cockatrice

Nages his sight of the man. soft not in the heart

Cockatrice Egges, and weaves the *Spiders Webbe*; so that it is but a kindling of a fire, & man warming himself in his own sparks; whose conclusion shall be death and sorrow; and before ever the creature know what true Rest is, by sweet experience, hee must be brought to a death in all these.

But from my own experience of the fallacy of my own heart, and the contrariety of the false Rests that I have gon thorow; I make bold to propose these ensuing particulars to such a heart; not intending to weaken the workings of God in any poor heart, though under low Administration; but only to discover the nakednes of man in the way of his own heart.

And First of all, When did the Lord manifest himself to thy soule, and give thee a particular right uuro, and interest in this promise; the application of which thou makest thy Rest?

Secondly, How was God Revealed to thy heart in this promise? Or whether is it not the great necessity thou hast of it, that makes thee fly to the promise; and suck sweetnesse, life, comfort, and Rest from it? Or is it God in Christ clearly Revealed unto thee in the same? For it was necessity, that made many run to the Ark, and hang upon the outsides thereof, though none but those that were within were saved. Scribes and Pharisees did challenge a propriety in God, and all externall priviledges; but it was but from a sutablenesse of holinesse, they had to the promise; and not Revelation of God in them, discovering the Truth the of God to them.

Thirdly, What inward Testimony of God hast thou for thy great joy, peace, Rest? And what is thy inward Evidence, that witnesseth the truth of what thou enjoyest? For every one that beleeveth, hath a Testimony within himselfe, 1. *Job. 5. 10.* And every heart that hath ever seen the appearance of God with-

in him, hath found a lively Testimony coming along with that Manifestation of God ; which is the only prooffe of the truth of what he enjoyeth, and not any Qualifications, nor outward Testimony either of man, or from man, 1 *Joh*. 3. 24.

Fourthly, How was peace in this particular enjoyed by thee? Was it from some inward Voyce of God, or discovery of the same? Or was it from such a futable form of words to thy condition; either cast in, or found out in searching? Or was it from a clear Manifestation of the glory of God in thee, futable to those formes of words in the Scriptures without thee; whereby the forme of words came to be made good to thee: so that thy comfort, peace, satisfaction, or Rest, do not flow from the forme of words, as thou seest them in Scripture without thee; but from the enjoyments of God within thee, futable to that without thee?

Fifthly, What glorious power of God was made out in thy spirit, in thy thus closing with Promises? Thy thus closing may seeme to be done in power, but the spirituall Coming of Christ in the manifestation of his glory, is so great, as indeed it is not ordinary, but extraordinary, in the heart of him that knows his coming.

A Promise Closed with before Christ come in the Spirit, may seeme to be done in glory and power; by reason it may be, hee could not before beleieve, nor live in that freedome or joy he now lives in; but the coming of Christ in the Spirit, doth so farre surmount that, as indeed the other appeares nothing, when this is come, *Eph*. 1. 19. *Mat*. 24. 30.

Sixtly, Whether is it the Manifesting of God to thee, that gives thee a right to the Promise, and from this thou closest with God? Or is it that futablenesse in thee to the words of the promise, that gives thee a being whereby thou closest with it? If it be the latter,

it is not right: For all Promises are in Christ *Yea, and Amen.* And He is the ALL in them; and if hee bee revealed, he gives a being to them: yea, to the creature to live in that being, as He is the ALL in them. So that the substance of every promise must come into the soule, and be Revealed in it, before the form of words can truly pronounce comfort, peace, life, happinesse or Rest to it: So as his Rest is not upon the form of words, as in Letter expressed, but upon the Being of it; which is God manifest.

Now many a heart doth feed upon husks, out-sides, and externall formes of words; and fals short of being caught up into his glory, and so Resting in the being of all Truth. Here it comes to passe, that the Creature makes every thing a God; and will shape and form our God according to its imaginations; and so labours to dispossesse God, and to set up its owne shape in Gods stead.

Now Promises, whether they be sought, or cast in, they are to be no Rest unto any heart: for the words of the promise are like unto a figure or type, it testifies something to be given to the Sons of men; but when a soule is in the possession of those things, then it doth not rejoyce upon the words holding out the thing; but upon the substance of the thing possessed in the heart: but many on the contrary hand, for the want of this, runs after conditionall promises; and when it seeth not the condition of the promises performed in it, hee labours after a sutablenesse to them; before not daring to apply them: but when hee hath got his heart into such a frame, as he imagineth to be sutable to the condition thereof, he Resteth there; applying life and comfort from it; concluding he hath a right unto it from this particular: But if at any time he breake the condition, his peace is gone; because the cause of his peace, was his exact performance of the condition of the promise.

Secondly,

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Secondly, But some are higher then this, and they see a vanity in this; and they look upon Christ as the performer of the condition; and if he can but beleieve, Christ hath done it, and then hee hath a right unto the same; whereupon he useth meanes to get his judgement convinced of this, that Christ died for him; and in Conclusion, he gets himselfe convinced of the same, and here Rests Concluding the promises are his, because Christ is his: when indeed both the ground of his conclusion and confidence is false: and so he comes to be deceived.

Thirdly, Another, that Rests upon promises before Christs spirituall Coming, is when a man hath layne in sad darknesse and bondage, and hath a long time waited for a discovery of God, and at last some apprehensions of Christ comes into his understanding; whereupon he stands conyined in his owne judgement that Christ is his: Whereupon hee for the greater encrease of his Rest, Comfort, and Peace, runnes to promises and applies them, as having a right to them in his owne apprehensions by Jesus Christ: Here is that which begets the strongest confidence, that Christ is come in the Spirit; which works that joy and peace, the soul thinks shall never be taken from him; whereas after a while man is not so quick sighted, nor so cleare enlightened, but it suddenly lyes in the grave, as that which must vanish in the spirituall appearance of Christ in the heart.

Now this is the great designe of Satan, to keepe the poor creature on the out-sides, the husks; and would have the Creature wholly to live below the glory of Truth; which is the coming of Christ in the Spirit of glory: But hearts truly principled before Gods appearance, are made to waite for him, from a great power of himself; not in any of these things to Rest, before they in the glory of the Spirit come to Enjoy him.

Mat. 25. 10.

The

The thirteenth false Rest.

THE next Rest in order to this, Is great, strange, and excellent flashes of God (so I rearme them) and as they the most appear; yet they may be true, or false, resembled, or reall.

First, We shall speak of Flashes of light in the understanding : And neither touch them as they are true, or false.

1. If they be but flashes, they are no reall manifestations of Christ in the Spirit : and therefore in the first place, They are not of a Witnessing nature, they bring no reall Testimony of God along with them; but leaves the creature dark and empty, in and of this particular; but Christs coming in the Spirit is not without a Witnesse, which is both unresistible and satisfactory; but flashes whether they are of God, distinct, or opposite ; they have no Testimony of the Spirit, to witnesse the truth of God to man, by the Spirit within man: as man is below under the dispensation of a flash; whether true or false.

So secondly, They are not of a powerfull Natures they are very weake in comparison of the power of Christ coming in the Spirit.

For first, They do not dispossesse Satan of his habitation; whereas the coming of Christ in the Spirit doth
Mat. 12. 28, 29.

Secondly, They do not dispossesse the Creature of living in himself; or they do not carry up the Creature into the glory of God in the Spirit ; they being of too low a nature, no more then flashes in a dark night, can bring the Creature into the beholdings of, and living in the glory of the Sun : so that they are not compleat Revelations of glory; neither powerfull in effecting the same worke, which is accomplished in the coming of Christ in glory.

3. They do not satisfy the heart of any; they may seemingly give contentment for the present; yet the spirit not altogether satisfied: whereas the coming of Christ in the glory of the Spirit, doth fill and satisfy the heart of any in whom he appears: *Mal. 3. 10. Mat. 5. 6.* yea, his coming causeth a running over of the soules Cup: yea, it is uncontainable; mans capacity not being able to receive or comprehend the same: for the want of this satisfaction, power or witnesse of the Truth of Christs coming, he being but under a flash, he runnes to Ministers and men of experience, to heare their judgement, being not satisfied in himself, and according to their approbation and judgement, he most commonly receives the more or lesse satisfaction; and so rests: whereas if it be Christs coming in the Spirit, a soul need not run to any Creature in the World to bee satisfied in the Truth of what is discovered; for H E comes with a Satisfactory Witnesse; which doth answer all objections, and satisfy all doubts in the heart, which may arise: yea, If men instead of approving, do deny it to be Truth; yet the soules Testimony within it selfe doth bear up his spirit, that he is able to say, All men belye the Truth, *Rom. 8. 16.* he not in the least being daunted in his assurance thereof, though it be opposed by man or devil: neither can such a heart be shaken, if all the men of the World should arise against the same, coming to disprove it, *Prov. 10. 25. 30.* Also he that runs to any visible externall Witnesse, pretending Christ is come in the Spirit, is a creature altogether ignorant of his said coming; and lives much below such a coming: for to me this is an infallible Truth, that if any man pretend Christ is come into him in the Spirit, and yet wants an inward Testimony or Witnesse for it; and so is forced to make use of visible Testarors, he is a man plainly wanting the enjoyment of the same; for God in such a case never leaves himself without a sure, satis-

satisfactory, unresistible and undeniable testimony; which indeed the Creature who wants the same, may well make use of others. But flashes if they be deceiverable, pretends to come in with a witness; and therefore many call this a witness; they being persuaded of the truth of what it enjoys: But this is as much below the witness of the spirituall coming of Christ as the light of the stars, is below the light of the Sun. How many under a state of flashes (which I may say is almost the last Card Satan can play in a soule to deceive him in his transformings) doe live in most great joy, light, notions, or pretended liberty; thinking from a meer perswasion they have within them, they live in very high enjoyments, and doe beleve they have a witness of the Spirit within them, for the truth of what they beleve; when indeed it is but a formed imagination, and a Card plaid gallantly by Satan, to keep the Creature below the enjoyment of God in the Spirit, and to live in freedome and Rest; when not in truth and in the Lord. Further this is the reason partly of many ups and downs in the heart, whereby the Creature is one day beleiving, and another day doubting, because it is not living in the enjoyment of Christ in the Spirit; but may be is under some flashes, and so it comes to passe that it is unsetled and unfixed in God.

Fourthly, Flashes are of no long continuance, they are not of an enduring nature; for they presently appear, are presently gone; and so though the Creature had a great deale of light and joy; yet when the flash comes to be taken away, away goes all the Creatures joy and light, and he is left in the cloudes of darknesse and sorrow again. Whereas when Christ comes in the Spirit it is not so, then all sorrow and mourning shall flee away, (*Isa. 60. 19, 20.*) and the darknesse of the Creature shall be expelled; and God shall become unto the soul an everlasting lights *Rev. 21. 3. 24.* so that
God

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God and the Lamb shall live in his heart; and be light and glory to him; so as his Sun shall never goe downe, but he shall live in the light of God, and the Lamb for ever and ever.

For his coming in the *Spirit*, is after the Resurrection of a soul out of the grave, whereby he is carried up in the light and glory of God; from the descendings of that light and glory from God; so as there is a living in the light God lives in; and a swallowing up in the same glory God is swallowed up withall: but a flash leaves in its withdrawing the Creature in the same it found him in, if not worse: for a flash of light or joy, is like a flash of light in the Skye; upon the darkest night it appears to be the greater the greater the darknesse is: So upon a dark soule, when its possessed with much darknesse, the least flash that can appear in that is very great and admirable; so that the heart being no otherwise able to judge, looks upon it as a manifestation of God, yea, may be a very glorious one: yet it is not so, & at last is taken away, and the Creatures hopes and expectations is frustrated. Whereas to such a soule as lives in the day naturall or spirituall, hardly can discern or take notice of such a flash or light, because it is so much inferiour to the light and glory of the Sun, and day; which now is appeared and shines either within him or without him.

These flashes in the first place, if they be of Satan, the very end thereof is to lull the creature asleep in the bed of security, and there is no resting of the same by any poor creature: For

First, It workes and comes in surable to the Creatures necessities, pretending redresse for the same.

Secondly, It comes with a glorious resembled form or shape God workes in; and so it becomes a transformed Satan, and not a transfigured Christ.

Thirdly, It is not able to discern the same by reason
of

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of the absence of the true light which makes all things manifest, *Eph. 5. 13.* yea, the very transforming of Satan.

Fourthly, Flashes in this nature doe come with furniture to back the truth of what it doth declare or speak; if there be any jealousies arise in the heart, as sometimes there is, yet it doth furnish him with strength to mannage the entertainment of it, and his joy and peace from it: and here Satan plaies his parts for if the heart be of an opinion, that it is possible for a soule to doubt after he hath enjoyed a manifestation of God, then he will put a Creature upon doubting, to make good that false, un-sound, and un-experienced principle of men; that the truest faith is accompanied with the greatest doubtings; and here the heart is still deluded, and kept in strong perswasions of the truth of his flash.

2. If the heart be of that judgement, that it is impossible that a soule can doubt againe after he hath enjoyed a manifestation of God; then Satan will transforme himselfe into a capacity of confirming the creature in labouring in all transformed actions, to confirme the creature in his assurance of the truth of what he enjoyes; and so upon all occasions addes to what he hath done; and so the poore Creature Rests satisfied in and upon what the Creature calls his manifestations of God: now flashes that usually attend a Creature that is truly enlightened by God, though not fully possessed with God, yet he being waiting for the comming of Christ in the Spirit, is sometimes attended with flashes or light of joy: but they if from God, most commonly have these ensuing effects

1. They doe underprop and support a weary fainting spirit, in his spirituall travell to his land of Rest, so as he is made to waite with free submission to God untill it enjoy an appearance of God in the Spirit.

2. In-

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2. Instead of causing a man to Rest, they declare against it; and doe discover the vanity to it of many other Rests it hath been Resting upon below the enjoyment of God in the *Spirit*; so that it is so farre from it, as it is an Angell appearing, unto whom man would gladly fall down and worship (*Rev. 19.10. & 22.8.*) yet it saith to the Creature, as the Angell said to *John*, *Worship me not*: so saith the Flash, Rest not upon me; I am but as a Messenger from God; I am not the Dispensation of God appearing in the Spirit; I am in the forme of an Angell, I am not the God upon whom thou must Rest and worship.

3. Flashes from God, begets a higher breathing in the soul, and a greater dis-satisfaction in the soule until it come to enjoy an appearance of God in the *Spirit* of glory: it is so farre from causing a soule to Rest, as indeed it workes a contrary frame of *spirit*, which is, a restlesnesse in the heart, untill it come to enjoy that which in the flash is represented to it: also if so be that there hath been any with-drawings back of the heart from seeking after God; this Flash doth mightily stir up the heart of that Creature from that principle of the contrary nature, namely, a breathing after, and a restlesse satisfaction, untill it come to possesse God in the *Spirit* of glory.

The fourteenth false Rest.

THe next Rest in order to this which partly the Creature passeth through, is the appearance of God in formes and administrations, under which the Creature is mightily ellevated in his *Spirits*; as *Jonah* was with his *Gourd* which God gave him; which workes a great displeasure in the heart; when God would have the

the Creature brought into a higher dispensation of God. Administrations I must confesse are appointed by God, and in the same he usually appeareth in a low manner ; so as hee sometimes doth give the Creature much refreshment in the use thereof ; but not to bee the Soules Rest, as though this were a full manifestation of God in the Spirit; but to set the heart in a frame to see by this, the great glory that shall be revealed unto him, in the Coming of Christ in the *Spirit* : for thus it workes, If God be so glorious in a glimpse of himself, in a forme, how much greater will be the appearance of himself in the *spirit*, which instead of Rest, thus working, it is made to have a higher breathing in its spirits alter the Rest, which he sees afterwards to be enjoyed from God : so that the heart is led by God through those many dispensations of God, to see beyond them; Rest to be enjoyed from God, which cannot be enjoyed in these low Administrations, under which he breaths and lives : but others, they instead of this, Rest highly satisfied in their spirits, making it their glory and Rest of spirit to be an enjoyer of those Administrations , and appearances of flashes in the same ; making it the ground of all their Rest: yea, making it their God of Rest. As though the Children of Israel should have said , Here will wee Rest, as beleeving we are in the Land of Canaan ; when God led them under, and through those many Administrations by appearing in the forme of a Cloud of Fire ; for I looke upon this to be the very symptome of this manner of Rest, we are a speaking of. I doe not condemne the Children of Israel, for their following the leadings of God in those Administrations : neither do I condemne any man who is in the use of formes ; seeing God led them in, and unto the same; and that it is that which supports their spirits; namely, their seeing and apprehending God in such a forme as the soul is em-

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ployed in; with these provisos : Namely,

First, The not Resting here.

Secondly, The not conceiving this to be the enjoyment of a Saints Rest, but his way to goe, or to be led in his travelling towards the Land.

Thirdly, His expecting of, and waiting for the Coming of Christ in the Spirit; which shall swallow up, and go beyond his present sight of God in formes; whereby he shall come to possesse the same in that manner as is more glorious then his sight, which shall never be more taken away, or changed into another forme : But when a Saint who pretends to see the appearance of G O D, doth Rest here; concluding this is the true Rest, and the appearance of God in the Spirit; and so doth not only cease waiting for another Coming, but opposeth and speakes against it; This is a false Rest, and not to be owned as of God : For the many dispensations Christ went through, before and after his death, yet his Rest was not in the same ; but was a waiting after hee was to have passed through these Administrations and Dispensations of God , to enjoy a higher then all these; which was his Ascending into the glory of God in the Spirit, and to make this his habitation and Rest: and to be as a stranger and pilgrim in all the other Administrations in the flesh; in which he did enjoy many appearances of God : yet hee passed through them all, and at last was made to enjoy his Rest: which was the glorious enjoyment of God, after his ascension into God farre beyond all formes and Administrations: yea, beyond the Manifestations of God in the measure thereof: And so Rest in the same glory which is to be every beleevers Rest: for the Rest of Christ, is the same Rest of every Beleever : and the same glory he Rests and breathes in, is to be the Rest and breathing place of every Beleever. And as Christ cannot, nor shall never be changed into any other forme, then now Hee

lives

lives, Rests and breaths in; so shall it be with every heart, who shall be truly centred upon God: He shall never be changed into any other forme, Rest, or glory then he is in, when he comes to be truly stated in his living everlasting Rest; below which he is not to be looked upon either by himselfe or others to be in any true substantiall Rest: yea, though this do worke much peace and joy in the heart of such a party, to see the appearance of God in formes and administrations: yet though a soule may delight here under some considerations; yet to make this his Rest and habitation, is to live in and upon *Jonahs* Gourd: or as if the Children of *Israel* should have rested in the wilderness, when God did refresh them with *Manna*; and so in the same have made their habitation short of the Land of *Canaan*: for God appearing in the forme of a Cloude, or *Pillar of fire*, was not for this end, that they might make their habitation there. No more is the appearance of God in any Gospel forme, but to be as that spirituall leading into a place where God shall appear in more fuller glory; and shall no more change his forme but shall appeare alwaies in the same glory in and to the spirit of such a Creature: So that what changeable forme God is pleased to appeare in to us, is to be no Rest or habitation of us; but to be led into higher enjoyments, or after higher enjoyments of God, by the sight and appearance of him, though in a low or very meane manner in the form discovered. For the end partly why Christ appeared in divers formes to his Apostles, and so to many now; is because he would not have any Rest in or upon his forme, or appearance: but that they might be, as he was, dying to all these, and waiting for his ascending into God; where he might be for ever swallowed up with the light and glory of God, and there to make his and all Saints habitation and Rest.

The fifteenth false Rest.

THe next Rest which I shall speak of is, The Gospel Faith of Jesus Christ (as men cals it) which indeed hath some ground of Rest, both from Scripture and reason, as they thinke.

Men in our daies have given distinctions of Faith, as namely, Historicall, Temporall, and Saving. But leaving the two former, I come to the latter, and shall unbolome my sad experience of deceit in the same.

I. Concerning this Saving Gospell Faith. I owne ther is a Faith, which in Scripture is termed Saving : yet that which men cals both beleeving and saving, I finde not to be so.

And first of all, men cals true Faith, *A dependance upon Christ*, or beleeving Christ dyed for them according to the Scripture. Now Faith is neither a dependancy upon Christ, or beleeving according to our common exposition, that Christ dyed for us; these, if they be so in the heart, as a Creature doth conceive, yet they are but the effects and fruits of Faith, in its spirituall act, upon or towards God; but this many make their Rest and shelter; that if they can but beleeve, Christ dyed for them at Jerusalem; and that thus beleeving they can goe out of themselves; that is, onely deny their own righteousness, and beleeve that Christ is theirs, and that he dyed for them, this is a Rest sufficient: when indeed the poore heart, is both ignorant what Faith is, and what going out of himselfe is. For never can a creature go out of himself to Christ or God, before there be a cleere manifestation of God in the heart. Now the Creature who is thus Resting upon his beleeving in Christ; is altogether ignorant of any manifestation of God to him or in him. For Faith is a supernaturall and divine light of God communicated to the

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the soule, by the Spirit of God; which after this manifestation of light, the creature comes to see and behold the glory of God; by which Faith he is made to beleeve; yea, which beleeving is an effect or act of the said Faith, upon or towards the same God which is revealed.

Now in the first place, Beleeving is not Faith; but an effect thereof.

Secondly, Beleeving is an act of God in us to ourselves and so no Rest.

Thirdly, Nothing which flowes forth from man to God, is to be a Rest. No act whatsoever is to be a Rest as it is purely exercised in man though of God : but mans Rest, is to be One who acts all in man, who is God. Many men are thinking highly of themselves; because the Scriptures declare a Christ crucified for man; and they are made to beleeve he was so for them, and so are made to deny their own workes of doings, and to depend onely upon this Christ; which indeed the poor hearts be ignorant of, and know him not, neither have any manifestation of Jesus Christ in them, in any particular way; but onely from their own imaginations and fancies; they still confidently beleeve that this Christ is theirs, and he dyed for them; and here they Rest, and make their habitation; concluding this to be Faith, and the knowledge of Christ; which indeed if such a Spirit knew what Faith were, or the knowledge of Christ were; this would be dissolved, if not destroyed; and it would finde it's faith and knowledge, to be an un-sound and un-safe Rest to be centred upon. So that I say that that is not Faith, or beleeving which men so cals : and if so, it were no ground to Rest upon.

For, In the first place, A man must truly know within himselfe what Faith is, before man can truly beleeve.

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Secondly, Hee must also know what this Christ is he beleeves in, before he can depend upon him and beleeve truly in him.

Thirdly, There must be a cleare manifestation of God or Christ in man, before there can bee any true knowledge particularly of him by man.

Fourthly, Christs dying at Jerusalem shall then bee known to the heart in a more spirituall manner then ever : And the workings of that death, shall be found in that heart, to bee such as formerly it did not conceive of.

Fifthly, He shall know that dependency upon Christ, and his former beleeving in Christ, the truth of which he hath formerly tryed by visible signes and marks, is now made to be a fancy, not Faith ; and an effect of darknesse, not of light. And now he findes another dependency, and beleeving in him, flowing from another ground then before he knew; and that the matter hee Rested upon in his own imagination, which he before called a Christ dying for him, is now changed; being it was but his carnall conceptions, and fleshly teachings and actings : and now he is made to see the spirituall sense; and so to judge of the truth of an ever dying, yet ever living, transfigured, glorified Christ: so as now he is making his habitation, not amongst the beasts of the field, in his former fancies and fleshly reachings; but in the spirituall heavens, where lives all Just men, made perfect; and all perfect men, made to live by, or in the life of God or Christ; so as he is changed into glory: and his Rest is made glorious.

Sixtly, When this is come to passe, men shall know really the Mystery of Faith; and why it is called a Mystery : and that same spirit shall know a difference betwixt the Mystery of Faith discovered to the Conscience, coming as it were from God, and the keeping and exercising of the Mystery of that Faith in a pure
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Conscience to God : and that beleaving is not Faith, as it purely comes from God, discovering it selfe, and the Mystery thereof to the Conscience: But it is the exercise of that said Mystery of Faith by God, in Conscience to God. So that the Mystery of faith in it selfe is one thing, and beleaving and dependency upon Christ (if true) is another thing. But the effect or exercise of the Mysteriousnesse of faith in a conscience which is pure, to or upon a God that is pure.

Seventhly, Men may beleewe Christ died for them, and from this beleaving may practise such things as are required by him: yea, may have much peace & joy in the same; And in this his own works, he may abherre and detest, not setting them up with Christ : and this he may do from a Scripture, notionary knowledge, onely got in the head, where hee is swallowed up with his conception of his enjoyment of Christ and God by beleaving; and so may live in a way of Dependency upon Christ, as he is declared and set forth to dye for man at Jerusalem; from which knowledge, beleaving, and dependency, there is begotten much deadnesse and security, in which he may suffer and rejoyce, he may dye and live in it; exalting God much in word, and seeming actions : and yet all this time ignorant of the ground and Mystery of faith ; yea, ignorant of the knowledge of Christ, which begets the true exercise, and living by faith : Yet if this which I now say were true, yet it were to low an Element for any spirituall heart to make his habitation or Rest; but in this same they are to be as men of hope, 2. *Thes.* 3. 5. waiting for, and hasting unto the Coming of Christ in the Clouds, 1. *Thes.* 4. 17. where they shall enjoy and have a Dispensation of Glory ; and so shall be for ever with the Lord: for the Mystery of faith is the pure sight of an un-known, un-seen God, *Isa.* 33. 17. and the pure sight of God in this great Mystery is from the pure enjoyment

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enjoyment of God, is the Kingdome of heaven and glory, and this must be within, and enjoyed by every spirituall heart.

This is the place of safety, where Saints Treasure lyeth, and where they are to make their Rest, habitation and abode, *Col. 3. 1.* This safe Rest is not procured by, neither is it a dependency upon one, a heard of Christ; but it is a carrying up of a spirituall, crucified Spirit, into a glorious God; who was, and now is made manifest, to live with, to Rest upon, and to have a habitation in, for Ever and for Ever: And here the spirit remaines in safety and in glory, triumphing in him, and being swallowed up with him, is carried up into the light and life of God; knowing him in all things, enjoying him in all things; seeing him to be the light and life of all things; being now gathered up into his will, is wholly disposed by him; and therein with God is satisfied, and so Rests: whereas mens beleeving is very unsound; and if it were not, yet its very unsafe, being given to change: And being it is but some exercise of something in man, yet it being but an effect, it is not to be a Rest; but man is rather to be carried above it, after the possession of him who can give Rest, and ease all heavy loades and burthens of the creature, *Mat. 11. 28. 29.*

The sixteenth false Rest.

THe next Rest we in order shall speake of, Is the great Experiences many have of deliverances given them by God, from inward and outward fireights; making them evidences of his love, and matter enough to conclude safety, Rest and happinesse; and in this particular

ticular there is some glosse, and seeming cause; as afterwards shall be produced.

And first of all, we will come to spirituall deliverances, as

First, Inward conflicts of spirit; occasioned either by a discovery of the want of God, or of a soules misery without God; which occasioneth condemnation and apprehensions of wrath, and so sorrow, mourning and griefe of spirit; in which condition the soul lyeth as in hel, being filled with horreur and fear: and looking upon God as nothing but a revenging and tormenting God: in which torments of spirit he lyes groaning and mourning before God; being swallowed up in darkness, and bondage; attempting all meanes to get freedome and liberry, from this his sad, wofull and miserable estate: wherein soules sometimes get deliverance one of these three waies.

1. Either from extraordinary paines and diligence wherein he thinks if he could but do this or that, or attain so much humiliation or mourning or repentance, then he should be happy and in freedome: whereupon in conclusion he attaines (in his own apprehension) that which before he desired: which stopping of the mouth of conscience, and a breaking prison before God deliver, together with a conceite of a Cure applyed by God; when indeed it is a curing the wound of such a soul falsly; which in time will break forth to the greater damage of the party.

Or secondly, It is freed by some cunning Sophister of Satau, either immediately by himselfe, wherein hee labours to apply a false remedy, thinking to put the soul thereby into a state of security: or else mediately, by his instruments in the Ministry; wherein they come to daub with untempered mortar, and so speaks peace to man, before God speak peace within man; and so doth as the Lord saith, *Heal up the wound of the daughter*

ter of his People falsly; and from this have many poore hearts been mistaken, when at any time they have been in and under such torments of spirit; they have not rested untill they have run unto Ministers, to see what they will say; some of them putting them upon doing, some of them applying cures to them: and here a poore heart thinks to bee satisfied; where hee never Rests, but runnes from one to another, from creature to creature, seeing if he can get any thing from them, sometimes coming away with much peace, other times coming away with a lesion of doing; and by these means comes soules sometimes to have their deliverances, and for a space Rests untill it breake forth againe.

The third way wherein many others attain deliverances, is from God: As the children of Israell from their land of bondage, tyranny and task-masters; which though God himself did free them, yet notwithstanding was not to be their Rest, but to be their first step toward their Rest: So though God do sweetly deliver a Soul from, and out of this trouble and perplexity of spirit, yet it is not to be a Rest unto him, or to be a habitation for him to dwell in; but to be as it were the first step to his Rest.

Now some mens deliverances are of God, and some of themselves, and some of Satan; but none of these are to bee rested upon as they are deliverances, seeing they may be true or false: which untill a higher dispensation of God cannot infallibly be discerned.

Secondly, A Soul may be delivered from a resolved selfe Murther or Destruction, when temptation doth violently attend that way; yet not withstanding though hee bee abundantly preserved by God in his inward streight; wherein Satan would have him become his own executioner; yet it is not any sufficient Center for any spirit.

Or thirdly, If it be a deliverance of the creature from the wrath to come, presently lying in the apprehension of the creature ; yet not to be a Rest, or any cause thereof.

Fourthly, If it be a deliverance of the creature from some violent corruption or lust within him; so as now God hath, as it were freed his spirit from that Lordly power of inward corruption, so as now he is freed from sin, which formerly hath both dishonoured God, dishonoured Truth, and taken away his peace. Now sometimes when this comes to be subdued, and the soul delivered from the same, he Rests upon it; and concludes from it great cause of safety and security; and as an infallible Testimony of Gods love; and here he makes his center, when indeed the heart cannot have true Rest in any deliverances wrought for it by God, but must be carried up above the same into the Deliverer, who is God; so as in inwards, so in outwards, be it of what nature or quality soever : yet many after the receipt hereof wax the more secure, make a God of their deliverances & so Rest upon them: with which though they were in love, yet they are not given for that end; no more then God delivering the Children of Israel at the Red Sea, should afterwards be a stop unto them, and a center for them, before they came into the land of Promise : Or that deliverance of *Daniel*, or of the Three Children, or of *Jonah*, none of these were to be a cause, either of Security or Center; but to be rather accompanied by God, to put their spirits out of themselves after him, who was to be a Rest unto them, and a Deliverer of them: so that the common, or special deliverances of God, in these cases are abused, and the end thereof dealt deceitfully with; and they are made that which God did not appoint them to be, viz. Rests; and that which satisfies the creature with the receipt thereof.

Yet

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yet in the second place, I doe not deny this to be one of Gods dispensations ; and the way he deales with spirits both to discover themselves, with the vanity and misery attending the same; where mans heart is made a heart of misery, preparing for mercy; this being the way to Rest and peace, happinesse and glory ; when God comes in the first place to free the soule from this his deliverance, though it be of God still: as the other is the way to happinesse, so his deliverance the way to rest; that is the way to make the heart enter into it, and be centred in it : For though the Rest in this deliverance be discovered; yet it may be long, before such a heart do enter into it: as *David* saith plainly, return unto thy Rest, O my soule, for the Lord hath delt bountifully with thee. Now though God may have dealt bountifully with a soule, yet that soule may not be returned, nor centred in his true and proper Rest, though it be in a further worke then deliverance inward or outward.

So that in the first place, many hearts it may be, have been in deep distresse of Spirit, in the pit where no water is, and now are it may be in such a condition as they are at great freedome and live in much joy; yet such a heart it may be freed in his own sense and yet intended by God, to be brought into his former bondage and misery; because his wound is falsly cured; and having not been willing to waite Gods time, is faine thereby into carnall and unsafe security. therefore soules had need beware of false deliverances.

2. Satan that Spirit of deceit, may drive on his design in this particular; to have a soul delivered by deceit; seeing before he could not prevent the cause of the sense of his misery; & seeing he could not prevent that, he labours to deceive the Creature by proposing, and working deliverance for it, before God deliver it: the heart

heart being willing to imbrace and to have deliverance before his time.

3. If this be not, but that God goes forwards, to make such a heart a heart of misery, and so prepare it for mercy, and worke admirable diliverances for it, both within and without; yet notwithstanding it is not sufficient the soule Rest here; but such a heart is to wait for a higher dispensation of God, his being Gods leading way thereto.

The seventeenth and last false Rest.

THE next and last Rest which wee shall speake of is, by some waited for, and by others pretended to be received: to wit, The extraordinary Gifts of the *Spirit*, whereby both worship without and God within, is confirmed, and in their apprehension sealed up for truth.

Now for my own part, I look upon both either in the condition of waiting for it; or in the pretence of the receiving of it, to be un-sound, or an un-safe principle,

1. In a waiting way, there are, who are waiting to hve the Spirit powred down, in such a manner as they shall be able to doe miracles, and visibly to cast our devils. But I thinke this is a meere mistake; for those casting out of devils and visible powers given to the Apostles and Saints, was given only as a dispensation of God, in that administration the Apostles lived in; and not to be any dispensation intended to be given to any other, after that administration was confirmed and settled.

2. Those visible powers were given them for the confirmation of the Gospel in a visible forme, to seale the
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the truth of that forme of words, which was to be left unto all ages. Now if we had new Scriptures to write, and a new Gospel to declare; then I confesse for the establishment of the same; it would be necessary to have the same confirmed by visible miracles and powers. But

3. It was given to be a figure of the glorious manner of the workings of God in the soule; and the casting out of devils and curing sick, opening eyes, and the like (*Isa. 26. 12. Phil. 2. 13.*) these were to demonstrate unto us, that as the coming of Christ in the form of flesh, was attended with these signes and miracles; so the coming of him in the Spirit; should be attended with inward signes and miracles; to wit, internall and divine powers, the casting out of the many devils within; the opening of the eyes of the understanding, and the curing the wounds of the soule (*Luke 24. 45. Eph. 1. 18. Isa. 60. 1. John 5. 25.*) the opening manures to hear the voice of Christ within; to have a dead *Lazarus* soule raised up in the Spirit.

Now the Rest, was but as figures, though reall, of what God did hold forth should accompany the second coming of Christ in the heart, *Mal. 3. 2. Mat. 25. 12, 13.* And if soules did waite for this, their expectations should not be so much frustrated as it is in the other; and shall be. And as for the great miracles that shall be wrought, must be within, and felt by soules, when Christ appears in the heart: So that these externall powers, shall be turned into these sayings, *The coming of Christ shall be with power and great glory: Mat. 24. 30.* Now men are deceived I feare, who seeke for his coming in any carnall or fleshly way; or that he will make that to be the powrings down of the Spirit, to wit, the casting out of devils, &c.

But it shall be more spirituall and heavenly; even the power of the Spirit within, to consume mens lusts and

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and selfe, and to cast out all those *spirits* of deceite, which internally doe lodge within the Creature: so that the letter which was confirmed by outward Signes after Christ appeared in the forme of flesh; shall in the mystery thereof be confirmed to and in us, by the internall workings & miracles, which shall attend Christs spirituall coming in the Soul, and that in the Spirit. Now I say, that neither do mens waitings, appeare to be that which men conceive them to be; nor if they did enjoy that at the last which they waite for, it would not prove that to them, nor give that content; peace, joy, and cause of Rest in them, nor assurance to them, which they expect from it, and thinke to attain when they come to attain it. I wish that men would turne the wheele, into the waiting for the inward coming of these things in a more *spirituall* manner. For my own part, I thinke they would enjoy more quietnesse in their *spirits* for the present, and more settlement and Rest, peace and safety in them for the future, when it comes to be experienced: But I think I may say thus much to such *spirits*; that I thinke when they enjoy that they waite for, *viz.* the powrings out of the spirit, from which to enjoy power to worke outward miracles; it will be in the enjoyment thereof. But I should be sorry, to live without the enjoyment of God to that day; and I am confident all such souls shall be weary before they see the same enjoyed by them.

But Secondly, To all such as have the same in pretence; I do not see how they can make them any safe Relis; seeing that *Saul* and many others did goe as far in the gifts of Prophecie, or any other gift of the *Spirit*; as any almost who did sweetly enjoy God, and that was the cause why those words were spoken, *They shall say in that day, have we not prophesied in thy name, and in thy name cast out devils, &c.* Mat. 7. 22, 23. Yet see the reply of Christ, he did not own them; in the same; though

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though they did make it their Rest before, and their plea then; yet it was nothing, but that which proved both un-sound and un-safe for them.

Secondly, The workings of Antichrist and the mystery of iniquity doth worke withall deceivablenesse, doing great wonders in the eyes of the world; yet alas it is, both for the deceiving of the party who hath it, and for the deceiving of the parties who beleieve it; witnesse the worke of the *Magicians*, who when they acted the same things *Moses* did; yet the parties who acted, & the parties who beleieved the same, were both deceived: so though there were any in our daies, who could doe the same worke, that they or *Judas* did, yea, greater then they did, yet the parties might be reprobares and cast-awaies: and however, they may be suddenly taken away, and therefore unsafe for any soule to Rest thereon: It must be the power of God within, and those inward miracles, which God workes as the effect of his coming; viz. The casting out of the devils within; and bringing down mountaines of pride and selfe; and exalting of his Christ in the soule, so as the soule is un-bottomed of all his false props, and carried wholly out of himselfe, above himselfe into the power and majesty of that Christ exalted, to live by and in that same power and glory, by which God lives in the heart: So that I say, to look for outward powers in this case, as I and many more have done: or if they were enjoyed, to make them their Rests, both are to me un-sound; and every party as well as my selfe, shall finde the evill, and un-soundnesse thereof.

Now having discovered as many false Rests as at present I am free to discover, I shall in the next place shew how difficult it is, and how hard it goes with the creature, to part with these his false Rests; which are false but in reference to his Resting and abusing the end for which such a dispensation was given.

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How hard the Creature is to be unbottomed. 97

The Soul being in the first place, as I may say, established upon them, making them his God, bee they formes or what they will, when it seemes to bee taken away, he being brought to a non-plus in his spirit: He cries, They have taken away my God, What must I do? So that there ariseth as it were a storme within this creature, which begets a spirit of discontent in the creature: Witnesse the same in *Jonah's*, *Gourd* which God had given him, yet being abused in the end for which it was given; in the taking of it away, there was a spirit of murmuring and discontent: And thus it is alwayes, when creatures would bee Resting upon any thing below God; when God seems to take it away from the creature; The more the soul was glued to it, and Rested upon it, and made a God of it; the more difficult and hard it goes with the creature to part with the same; yea, the more discontent doth arise in that heart.

First then, It ariseth from the abuse of our being glued to any Administration; so as not to use it to that end for which it was appointed.

Secondly, The cause partly of this ariseth sometimes from the greatnesse of the losse it works in the creature, in being to part with the same; as many soules it may be have spent the glory of their age and strength, to patch up a Religion of their owne, and have taken much paines to accomplish the same. It may be hath been twenty yeares a professor, and hath all this time been labouring to patch up a Rest, and having got one; in one moment God rases the foundation thereof: this works such a losse in the soule, as indeed to have many a glorious gift burned up; yea, many a glorious day of joy, twenty yeares profession in one moment laid in the dust; and now to deny it self in all his paines, and parts of wisdom and knowledge: This must needs goe hard and be very difficult with a poore heart, to part

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with all : And the Creature will have many shifts and puttings off before he will be made freely to part with all, and to deny himself in all.

The condition of such a soul, is like a man that all his daies hath been taking pains night and day, to comprehend some estate; and when he hath got such an estate, he fals a building, and makes great buildings; and when he hath furnished the same, takes delight in it, and sets his heart upon it; and behold, when he is solacing himself in what he hath got and done : In a moment there is a fire consumes the same to the dust; which being beheld by the party, he is amazed, and much perplexed in his spirit; upon which occasion in some it begets death, in others discontentednesse and murmurings; yea, repinings of spirit, so as it is not only a day of sorrow, but it continues so : And this parties losse being exceeding great, and his expectation frustrated, he is now at a non-plus, not knowing what to do : So it is with a heart after God either hath given gifts, or something below himself, or for the which the creature hath been labouring all his dayes; and at last, having attained so much, as now he Rests with the Church of *Laodicea*, in a conceited happynesse : When God comes to burne down this house, the soule hath been all his dayes building, though upon (it may bee) a false foundation, he layes the Creature and his worke in the dust; so as now the soul is stript naked of all his conceited holinesse, or righteousnesse and happinesse; and on which sight the creature is wrought into an amazement and astonishment of spirit, wondring what God is a doing with him In this said condition, which works death, and sorrow, and the grave, and nothing but discontentednesse before; and a labouring to stand, and not to part with the same, untill he be forced to it by an unresistible power: the soule before is crying, What must I be stript naked of all ? What is all my praying, fasting

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fasting, mourning and the like, all taken from me; so now I have nothing to Rest upon: Must I part with all? Oh, especially this creatures riches is hard to part with, as it was with the young man who wanted all things, in the want of one thing; who notwithstanding had enough of the World, and I feare, too much of this wee are speaking of, for he was nigh the Kingdome of heaven, yet to part with all for a Christ, Oh how loth hee was: Oh this parting with all goes hard, makes many sorrowfull either in respect of outward or inward riches: It is most commonly this inward riches which is the life of most professors in our dayes, until God unbottomed them of their professions, and forms, and self-doings and fulnesse: and the most that are destroyed in our Land, I feare are in this particular: when poor creatures are so glued to themselves, or formes, or their own righteousnesse and self-riches, that indeed they live upon the same; and make a life out of it, and a God upon it: and so dwell, as though they were in heaven; when indeed they are neither in the way to it, nor possessed with it: But if ever God appear either to them or in them, God will unweile them so, as indeed though they have been professors never so long, and in the same are become rich in their own eyes, and in the eyes of others, yet I beleieve God will burne it up, and bring them to a losse; and make their high and lofty spirits lye in the dust; as he hath done with many in their condition.

I look that the greatest losers in our dayes, shall be the longest and tallest professors; though in their losing, it may for the future tend to their greatest gaine: yea, *Englands* professors shall ere long, cry out of their inward losses, more then their outward losses: and they shall be stript more naked in matter of spirituals, then ever they were of temporals; though in the losse of both it may be accompanied with little freedome, but

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rather unwillingness at present, and repinings of spirit, though at the last they may be delivered from their straits, and be cloathed with the Sun, and then shall trample the Moon under their feet; I doe not speak of professors in reference to any particular faction; but I speak of all under what denomination or title soever, that are professing God, before they be possessed with him; who are storing up inward riches, but not of the *Spirit*, and Rest upon it, as though it were of God; which when God makes it manifest by the day, according to that Scripture, *1 Cor. 3:3. &c.* it burnes and is consumed, either because it was not of God, or else because it was Rested upon below God: So that now to be brought out of the Creature and all its own fulnesse, or selfe actings, are so contrary to it, and so for the annihilating of it; so that indeed man in and of himselfe wil oppose God, & stand out against this work of annihilation: to have a Creature who before was rich in and of himselfe, or from some administration of God, below the enjoyment of God in the same, and according to which, and for the want of which, the Creature makes his habitation below Heaven; though he lives as an Angell, yet as miserable as any devil, in reference to his want of God in a way of enjoyment; it being thus with a poor heart, that to part with his false Rest is so hard and difficult; How then comes the soul to see them to be false, in reference to his Resting upon them, though they may be true as they are an administration of God, I say, how comes the soule to see them to be false, and so either willing to have them either dissolved, if they be administrations of God, or burned and consumed, if they be of the Creature? In answer to this, we will say both waies in Scripture and experience. And

First, God makes them known to the Creature, and him willing at last, to part with them, by discovering
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unto him, the emptinesse of these dispensations, wherein he is made to see the non-satisfaction and un-safeness thereof, if continued in by the Creature; as thus, either by discovering unto a soule, the want of his presence in it, wherein it appears to be truly empty; or else by frustrating the Creatures expectation, in the not enjoying that from these things but in conceit; which it did expect to finde in them, and receive from them; and herein God hedges up the soules wayes with thornes; so that now it cannot finde that comfort and refreshment in those things which formerly it Rested upon and drew comfort from; now God making them empty and vain to the heart, it is forced to cry out as *Solomon*, of the vanity thereof; and to say with them in the 24. of *Isa.* 16. verse, *Our leannesse, our leannesse*; so as now he is made willing to submit to the burnings up of his expectation, by seeing the vanity of his conceptions in them.

Secondly, By representing to the understanding a more excellent Rest and center for his spirit, both sure and safe; this begets a breathing after the enjoyment of that Rest which it is made to see without it, not as yet enjoyed by it (*Isa.* 11. 10. & 13. 16. & 28. 8.) this same makes the soule willing to forgoe the one, that he may enjoy the other: For as *Canaan* was discovered to the Children of *Israel* to be more excellent and glorious then that place of *Ægypt* was, wherein they were in bondage; which made them at their departure from it, to be willing to part with the Garlick and flesh-pots: so it is with a soule in this case, the more the glorious Rest of Christ is represented to any soule, the more it doth discover false Rests, and the more it doth unbottome every Creature thereof.

Thirdly, They are discovered too and un-bottomed off these Rests, by the departure of God from any administration; so as the soule desires not to Rest, where
God

God is departed: for if it hath been thus with the Creature, that the cause of its Rest hath been the appearance of God, in such an administration or dispensation; yet if now he see cleerly that God is departed from it, he Rests no longer; being the ground why he Rested was and is taken away or removed: for as God promised to be in, and appear to his People, in the Temple, and in the Administrations under the Law; yet not for everlasting continuance; but that afterwards he did intend to withdraw his presence from them, and so to disannull the use thereof: so in any dispensation of God below his spirituall appearance in the soul, he intends to appeare at such a time as himselfe hath appointed, in the use of the same; but afterwards to withdraw himselfe from it, for some end best known to himself.

Now this is that I say, Gods departing and ceasing to appeare in a Dispensation or an Administration, Is that which both discovers the Resting therein to bee false, and is a further meanes to un-bottome the spirit of a man for making of it his Rest any longer: for that Soul that is led into any Administration by God, in the which God appeares; when God withdraws from it, and ceaseth to appeare any more in it, the Soule doth the like also.

And in this hee follows the Lambe where ever hee goes, *Rev. 14. 4.* So that I say, It is the departure of God from any condition, (which if the creature hath been made sensible of it) doth represent the making a habitation in it, and the Resting upon it, is both below God, and contrary to him; so as in the same hee is made willing to part with, and to see when God is known to be departed from, the vanity of making any thing his Rest though given of God, untill God do everlastingly appear within man, carrying up the soule and spirit of man into himself.

Fourthly,

Fourthly, The next way God discovers these to be false Rests, and makes the creature willing to part with the same, Is by appearing in a more glorious Administration to the Creature ; and this is the reason why Christ comforteth his Disciples, when the form of the flesh was to be taken away, by telling of them *He must go away, or else the Comforter would not come, Joh. 16. 7.* As if he should say, unlesse I depart in the forme of flesh, or in this outward Dispensation, you cannot enjoy mee in a more glorious Dispensation of the Spirit within you; which should for ever abide with you: It is the Substance of what God intends to make manifest in your spirits.

I am but in this fleshly dispensation a figure, and therefore I must depart, that I may more gloriously appeare within you; and lead you into all Truth, more glorious then yet you see or understand. It was so with John and Christ in the flesh; as John did decrease, so Christ did encrease, *Joh. 3. 30.* It was indeed the encreasing of Christ in the fleshly Administration, that made John in his Administration decrease: for the dispensation of God in the flesh of Christ, was more glorious then the dispensation of John; so that in spirituals there is a giving way to a superiour or more glorious Administration, by an inferiour or lesse glorious dispensation: for the more of God appeares in any forme, the more glorious is that forme : now God did more appeare in Christs forme then in Johns; which made John decrease and give way unto the dispensation of Christ: from whence I observe, That no man is to forsake any dispensation, so long as God appeares in it, and makes it a living dispensation : for the Apostles were not to cease walking with , or to depart from Christ in the flesh, until God was departed from it; and ceased according to it or by it : but all the Apostles were to continue in that dispensation, so long as it was a living dispensation.

So it was with the dispensations under the Law; they were to continue in them so long as God appeared in them and continued with them: So shall soules follow as God leades; As the Children of Israel were to abide in any place, so long as God abode in it: So we; And as they did move, when God moved from it, so are we until we are in our perfect Rest, *Nym.* 9. 17. 18. *Heb.* 4. 9. For it is the presence of God in a particular thing, which is both to be a soules Leader, *Exo.* 34. 14, 15. and his cause of stay in the use of any dispensation: So it was with *Moses*, Unless thy presence goe along with us, carry us not hence.

It hath been, and stil ought to be, That Saints removing out of one condition into another, or from one Administration or Dispensation into another, hath been by the presence of God, either going, or removed from such a Dispensation: So that there may be a folly in this particular; for any man to cease acting in formes, or in such an Administration as God hath brought him into, and truly appeared in, untill there bee a cleare departure of GOD in the same, leading it into a more glorious Administration.

Secondly, God seldome doth depart from one Administration, until he appeares in a more glorious manner in another: As God did not depart from the Administration of the Law, until he appeared more glorious in the Administration of the Gospel.

So it is now, That there can be no expelling clouds but by Light, so there can be no other way to take off a soule truly from the use of any forme, until God appeare in a more higher dispensation. For as the appearance of Christ in the flesh was the summe and substance of the forms of the Law, and was not to bee disannulled before the substance came, *Heb.* 8. 1. *Col.* 2. 17. so it is now: The summe and substance of all Formes and Administrations, is Christ in the Spirit; and untill the

the Substance of them be come perfectly into every heart, there can be no true cessation of that heart in Formes or Administrations, which are Gospel Formes or Administrations.

So that God departing sometimes from an Administration, and appearing more glorious in another, either within or without; is that which both unbottoms the soul of Resting in it, and that which makes the creature willing to part with it. For the want of this the Jewes not beholding Christ, the summe and substance of the Law, Come in a more glorious Administration, they were unwilling to cease acting in their former Administrations; the Veile being not taken away, 2. Cor. 3. 14. whereby they had been made to see the Substance of those Formes, etablisht compleatly in a Christ, Col. 2. 10.

But lastly, The chiefest and onlyest way why the creature comes to bee willing to be most free to part with, and so have a discovery of all dispensations below the appearance of God in the Spirit to bee no Rest, is by the glorious manifestation of God in the Soule; whereby,

First of all, He appeares as a glorious Light within man. And this Light,

1. Expels all the Clouds from off, or out of the Creature; which kept the Creature from beholding a reall difference betwixt a true Rest and a false: So long as man is without this, no marvel then, though he be not able to discern whether his Rests be true or false: But now when God speaks in a Soule, *Arise, soul, shine, for thy light is come, and the glory of the L O R D is Risen upon thee, Isa. 60. 1, 2.* Then this true Light shining into the Soule, it makes manifest all things; whereas the Soule before had a Veile upon him, and a Cloud over him; but now the glory of God is Risen in such a creatures heart, whereby hee is made able
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to judge by the light of God dwelling in him.

Secondly, As it doth discover what is fallacy; so it reveals what is truth: it advanceth Truth in the soule, though the soule before was ignorant, what difference there was betwixt the appearance of God in formes without him, and the appearance of God in the *Spirit* within him: of the difference betwixt a transform'd rest resembled, and a true Rest in the Spirit manifested: of the end of all formes and administrations, with God appearing in them, without the creature, before the substance of the same be come in the glory of the *Spirit* within. Now this true Light makes all manifest (*John* 3. 21.) and is a clear evidencing light within man; discovering Him who only must be the center and Rest of the soule; which before it heard of, but now comes to see and experience the same. This Light removes all obstructions out of the Creature; and makes his judgement act according to this Light within him; so that it is a Light not onely expelling clouds; but clearly demonstrates a reall difference betwixt Truth and Falshood; so as now he is made to see, the place God hath set every administration or dispensation in, with the time, place and end.

Thirdly, This Light makes not onely manifest *things as they are*, *John* 3. 21. and so takes the soule off from them: But it doth dissolve all those administrations the Creature hath had without him, by the glory of God in the *Spirit* within him: so as the breakings of the day doth dissolve the dispensation of the night; so doth the dawning of the day in the heart of a Saint, dissolve, not destroy, any of those administrations or dispensations of God, in which God did in some measure appear to the Creature: for as the night is of God as well as the day; yet the day doth dissolve the dispensation of the night: So though many mens dispensations were of God; yet notwithstanding when God appears, they are
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are dissolved and doe not now appear; because a more glorious manifestation of God within man hath appeared.

Fourthly, Yea, this manifestation of God in the *Spirit* doth swallow up all other dispensations; so as now they are gathered up into the substance thereof, who before did send them forth; as the light of the Starres and the light of the Moone, are borrowed lights, or lights inferiour to, and sent out from the Sunne; and when the glory of the Sunne appeares, they all appeare bodily and substantially in the Sunne: and as it is that the light dwels in the fulnesse of it in the Sunne, and all lights are borrowed from or occasioned by it; and that light is that which swallows up all other, when it comes to appear; So it is with God appearing in the *Spirit*; he appeares as the fulnesse and the substance, or body of all other lights, (*Col. 2. 17.*) which are true, though sent by God, in their dispensation, to accomplish his own designe: yet when God breakes into all soules in the glory of the Spirit, this shining of God into the soule (*2 Cor. 3. 8. & 4. 6. & 3. 10.*) doth swallow up all his former appearances in any dispensation below this; and gives way and submits, and so gathers up and meets compleatly in the body and substance of them (*Col. 2. 10. 17. Tit. 2. 13. 1 Pet. 4. 14.*) which is God truly appearing in the Spirit of fulnesse and glory, this makes the heart free to part with any thing, though never so dear to it, which is obstructive to, and keeps the soule from any enjoyment of this glorious dispensation; yea, this is that dispensation, which doth destroy all administrations, or formes, or dispensations that are not of God; what is of God before, shall be swallowed up in it; what is of man, selfe or Satan shall be destroyed by it: (*2 Theff. 2. 8.*) This is that which truly discovers to the soule all his false Rests, though never so seemingly glorious

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rious; yea, though they be of Satans transformings, or of selfs resemblings; yet it laies them all in the dust, and unvailles them to the Creature; so as they appeare in their colours and place; which sometimes workes a mighty indignation in the heart, against the waies of his own heart (1 Cor. 7. 11.) when his lewdnesse is discovered unto him, so as he is not onely made free to part with the same: but he is brought out of love with himselfe, for Resting upon the same, so much below God or Christ. Again, in the manifestation of God, there is satisfaction; Peace and Rest possesseth the Creature in stead of the other; this peace dispossesseth the other peace; this satisfaction maketh nothing the other; whatsoever objection or dis-satisfaction was before, or doth arise since, now they are all fully answered, and the soule compleatly satisfied; so as now he is brought out of a dunghill, into a pallace; from a mean condition into a glorious, to wit, even to live by the breathings of divine Truth in him; so as now he lives, because God lives and is satisfied with the flowings in of God, and eates of that which God eates of, viz. Love, Glory, and happinesse. Nay further there is fulnesse in this satisfaction; he fills the soule with himselfe, and how can then this soule doe any other, but be free and willing to part with any other seeming fulnesse or good, when now he is filled with him that fills all in all, in all things. Eph. 1. 23. *So as the waters cover the Sea, Isa. 11. 9.* so is the soul truly (*pro tempore*) filled with God untill he assuage it, or seem to be departed from it; or else enlarge the capacity of the Creature with more of himselfe: now seeing that God comes in with such a fulnesse into the heart in this dispensation; it must needs discover the emptinesse and vanity of his other Rests, and cause a sweet willingnesse to part with the one, and embrace the other.

And lastly, It comes in power: which day of
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Gods power (*Ps. 110. 3.*) makes the Creature willing to part with any darling, though never so dear and neer to him, both freely, cordially, and with much simplicity of spirit; whatsoever the day of God in its light and glory doth discover to the soule not to be of himselfe, this the day of his Power doth accomplish the same to the full in the soule; yea, though it be the life of a soule; yea, though it were its God and happinesse in it, yet they all are nothing, when God and it stands in competition in the soule, whether of them should be advanced.

3ly. Christ made manifest in a heart, and his spirituall coming into the same, is like unto a fire which burns up & consumes all things that are in the soul of his own, which keep the Creature below God; therefore saith the Scripture, *Who may abide the day of his coming, or stand when he appeareth?* And he shews the reason thereof, *for he is like a refiners fire, and like fullers sope*: to refiners fire he is compared: the appearance of Christ in the love of the Spirit, is like refiners fire, to refine & purifie, yea, to burn up and consume in soules, what is not of the Spirit, and so to bring the creature to a losse, though in the same salvation shall be made manifest, as according to the *1 Cor. 3. 13, 14.* where saith he, if any mans work abide, which he hath built thereupon, he shall receive a reward: but if it burn, the creature shall lose thereby, yet he must be saved, yet it must be by this fire, which did consume and burn up his hay and stubble: now as mans work shall be revealed by fire; so if it be not of God it shall be destroyed by the same: which fire is love, which is God: & thus when he brings a soul, by his appearing, into the greatest losse, then is he bringing a soule into the greatest gain: so that that which proves destruction of his false Rest; is that which brings him to the true Rest; and so though it be a losing for the present, yet his greatest losse becomes his greatest gain

Now

Now I know there is many Rests that are destroyed or dissolved, before this day of his coming; and as there is one taken away, the soule findes and seeks after another; and runs from mountain to hill, to get ease of a tormenting spirit; so as man passeth through many Rests, most commonly before this day: but now it may be the Creature hath such glorious resembled Rests, that it can not be found out before the day of Gods thus appearing, then these seeming Rests are they which are discovered, upon the appearance of himselfe in the soule: But some soules passe through more then we have spoken of; some through fewer; according as God keeps the soule, and alone becomes the leader of him: yet many soules that are come thus high, have found them by sad experience, and others have found some of them, and others more; yet it is sometimes Gods way to permit the Creature to run out after the waies of his own heart; and at last to hedge up his waies (*Hof. 2.6.*) where many soules lies at this day in the wilderness, not knowing what to doe; being non-plust in their owne spirits: not knowing what God is a doing, nor what he will doe; what they must doe; sit still they cannot; act they cannot, but in their old Road.

Having shewed the many Rests Soules passe thorow and the difficulty of parting with them; together with the waies and means God wakes the heart willing; that now he may enjoy that true and unchangeable Rest of soules; which shall be the next wee shall speak of; and that is, What this true Rest is; in which the spirits of a spirituall man must be centred.

The first description of true Rest.

AND first of all, that Rest of Saints, or the description thereof: It is something lying naturally out

out of the Creature or above it, nor of it selfe attained by it; But revealed and made manifest in it, who is the Rest; which alone is God or Christ.

First, Christ it is cleare, he lives out of the Creature: for he lay in the heart of God (*John 1. 18.*) before we had a being, and is discovered and revealed by God within us, when we have a being, which was purposed by God to be revealed from God; and therein to be a center and Rest to that heart who doth enjoy it.

Secondly, It cannot be attained by the Creatures; his abilities falling short of the doing of any such worke: but he was the purpose of Love, freely intended by God before time; and as freely without the Creature comes to be made manifest by God in the Creature in time: For it is nothing which the Creature of himselfe can attain; which as a sure Rest in the Creature will remaine; but it will faile the soule and prove a broken Reed.

The second description of true Rest.

SEcondly, It is an unchangeable and unalterable Being, seen by the soule after it is revealed to him, which cannot be shaken after the Creature is centred in it; wherein the Creature is carried out of himselfe, above himselfe, to Rest securely above all feares.

First, Christ the eternall Being of Spirits, God in God, only God, he it is that is an unchangeable Being, (*Isa. 9. 6. Heb. 13. 8. Mal. 3. 6.*) which alters nor, neither is given to change; for he was yesterday, that is before time; he is to day, that is in time; the same he is for ever, that is unto all time: *Heb. 13. 8.* Now if we looke upon Christ as Saints Rest, wee must not consider him as he was in any forme or shape, for so he

he altered and changed into divers formes and shapes: But we are to consider him as he is God, Eternal, Bleſſed: yea, as he is the power of all powers; and ſo he is the foundation and Reſt of Saints : For as he was in the fleſh, he was not to be a Reſt, but as he was in the Spirit, ſo he is Reſt, both unchangeable and unalterable, *In whom there is no variableneſſe, neither ſhadow of turning, James 1. 17.* So that now Saints knowledge of him, and their Reſt in him, is ſure and abides : And this is that which heightens their aſſurance, to ſee and know that the Reſt of their ſouls is an unalterable Reſt: that though diſpenſations change, and hee in thoſe diſpenſations, yet the Center of his ſoul abides for ever, and he kept unſhaken in it; becauſe he Reſts and Lives in and upon an unſhaken, unchangeable Center.

Now ſhall the diſquieted and moleſted ſoul live in peace, ſafety, and quietneſſe, and none now can make it in this caſe afraid ; but it lives above all feares and torments; being kept ſafe in this Divine Spirit and power, where there is neither cauſe of jealousie or feare; but being they are removed, and the creature firmly eſtabliſht, ſo that all ſtormes do not moleſt him, and all temptations do not un-reſt him ; but he lives Triumphant above them, Triumphant upon them, by that power in which he is Centred.

The Third Description of true Rest.

THirdly, It is an unexpreſſible glorious Center or Being, wholly taking up the Creature with it, and giving the ſoul full contentment in it.

First, It is an unexpreſſible glorious Center ; the Lord promiſing in *Iſaiah*, that hee would accompliſh a glorious worke, in filling the hearts of his People with
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the knowledge of himselfe, hee Centers all in this; *To him shall the Gentiles seek, and his Rest shall be glorious; Isa. 11. 10.* Yea, the Rest of Saints is the very Substance of his glory; which glory is Christ, when hee comes to bee manifested in his Saints, and to bee admired by them; *2: Thes. 1. 9, 10.*

Secondly, It wholly takes up the Creature who is Centred in it; so as now the soul or spirit is wholly swallowed up of God; and unexpressibly overcome is such a soul: The glory of God, which is Christ, is that which swallows up mens spirits; and the more it appears in them, the more it overcomes them: so as now they are taken up in their spirits, being gathered up into it, with nothing else but it: So as now the soules delight, ioy, solace, is now aloue in nothing but in him, who is become a glorious Center to him.

Thirdly, The Rest of Saints gives Saints full contentment: the full satisfaction of Saints lyes in living and Resting compleatly in this glory, which truly is Christ; so as man sometimes is lost in the greatnesse of it: The least manifestation of this glory, doth fill the creatures capacity; so that until the capacity be enlarged with more of God, it can desire no farther enjoyment or discovery of it: so as now his spirit is filled with glory. And that which makes it the more satisfactory, is the Centring of the spirit up in it. Now Christ in the Spirit becoming a Saints Rest, all other seeming glories (which before the soule was sheltred under and lived upon) are now vanished and decayed; and the greatnesse of this glory, which is the Vision of God; yea, the manifestation of his glory in man, takes up man into it, to live wholly in it; and so to remaine in compleat satisfaction and contentment of spirit: for a great part of a soules Rest consists in this very particular, to wit, the gloriousnesse thereof together with the swallowing up of the creature with it; and the gi-

ing the spirit a compleat contentment in it : for it would be in time a place of wearinesse, unlesse it were a place giving the creature full contentment.

Secondly, It would be no place for Saints to delight and solace themselves in, unlesse they could bee wholly taken up, and swallowed up with that which of necessity must be enjoyed from it; and unlesse it did exceed all glory that could bee imagined, it could be no Rest for the spirit of a spirituall man : So that it must be an unexpressible glory swallowing up of mens spirits with it; and giving that spirit compleat satisfaction and contentment in it.

The fourth description of true Rest.

IN the fourth place, This Rest is a carrying forth of the Creature, out of the creature, into the place where he had his first Being, to live for ever in him, who is now become his manifested Being.

First, before wee speak of the Rest it self we will observe,

That there is no true Rest for the creature in himselfe; for if man either Rest in his pure naturals, or upon any refined property in himself, he Rests out of his proper Element: I mean, as he is a spirituall man : yea, It is both unsafe and unsound so to doe : neither can man with any solid delight, or true contentment, Rest in or upon any, eyther pure naturals, or refined properties or parts within himselfe, though man could attaine to his first principles and purity, yet if he Rested upon them, he would live below the true Center of Spirits: for indeed the Rest and proper being of all spirits, especially those that are renewed, is the Eternall Word of God: which Word is Christ, who made all things in the

the World of nothing, into which nothing they are to returne : But the spirits of men, or especially that renewed spirit of Saints, that came down from the Father of spirits, who begot this spirit in them, not by flesh, but by himselfe in his spirituall breathings and actings in the Creature ; which spirit of man cannot live in any true element, neither can it live satisfied, untill it come into its proper and originall Being, from whence it came : for every thing is in its right place, when it is returned into its originall, and place from whence it was derived ; so that the spirit returnes to God that gave it *Ecccl. 12. 7.* and the flesh of the man into the dust from whence it was derived : so that man as he is carnall and flesh, it cannot be possible that the spirit of any should take much delight in the same, so as to make it the satisfying Center: But yet after it is renewed, it may be compared to *Noahs Dove*, it sees the Deluge, and looks abroad in the flesh ; to the Mountain of former self-actings, and pure naturals, yet it cannot rest in the same, neither can it take any delight therein; but is made to returne to the Arke *Jesus Christ*; who though he is in the soule, yet above it; as the Arke above the water, so *Christ* above the Creature, though within it, as the Deluge in the world: so that the Creature as man, is no fit place for a renewed spirit to be centred up in; but he must by divine power be brought out of himselfe, into that eternall being of spirits, who is said to be above man, though in man, *Eph. 4. 6.* as the Arke above the Deluge, though in the world.

Now man cannot truly Rest in himselfe. But

Secondly, The place into which the soule is carried, is and was the first being of his spirits, and now manifested so to be to the Creature; which being was *Christ*: this *Christ* was Gods eternall thoughts of Love, in which man had a being, and now comes in time as a

Being to be manifested in the Saints; so the one was the unknown Being of Saints before time, where they lay in the Love and heart of God, which nothing could remove them out of it: the other Rest, is the known Rest and being of Saints made manifest unto them in time; which knowledge begets a returning of spirit, who with much wearinesse of spirit have been waiting for such a day of Redemption (*Luke 21. 28.*) that it might return into its first originall and being, and to be fully secured in its God, which before it neither knew nor did experience: So that after the heart hath a discovery of this Being, it is like a Loadstone touching the Needle; the Needle can stand no way but towards the North and South; so with the spirit of man, after it is touched with his Being, and center manifested, it is not able to Rest in all the glories or excellencies that can possibly be imagined, untill it be returned into its being: he is like a wicked man or man of this world, who cannot act but in his element: and like a Fish whose element is in the water: so with the spirit of man, he cannot act in his right sphere, untill he come into his first originall Being, which is Christ in God, *2 Cor. 5. 19.* so as now it acts in God, and lives by God, and is taken up with God: and cannot live in any thing else, not as a Saint.

So that the truest comparison that can be made of such a spirit, is the Needle, and the Dove, which truly holds out this to us.

First, That Christ, the Arke is the center, and the sure being of the spirits of Saints.

Secondly, There is no safety or true Rest for the beleieving spirit, but in this Christ.

Thirdly, That it is impossible for any spirit who knowes Christ truly to be his Rest; being once touched by the divine and holy being of Saints, to Rest below the same; though many things may transform themselves

selves within the Creature like unto it, yet upon them he cannot Rest, no more then can the Needle towards the East and West; but it is truly known by such a spirit not to be his first being and originall; and so disclaims it, as Christ did Satan in his temptation: but is carried forth the more in vehemency of spirit, flying continually without Rest, untill he be got into the Arke, which was the place from whence it came; and in truth it is of such a latitude, as all the world is not able either to give Rest unto it, or produce true or full contentment in it.

The fifth description of true Rest.

Firstly, It is the centring up of a spirituall man in a spirituall place, not made, nor created, but a being of himselfe, stands by himselfe, having his dependency upon none else.

1. Here is the subject matter of Rest, and that is the spirituall part of man, which is created again and born of the Spirit; *John 3.3.* for first of all no uncleane spirit or thing shall come there; *Rev. 21. 27.* nothing shall enter into it, but that which is become suitable to it: That which is borne of the Spirit is, that which must enter into this Kingdome of Rest and peace.

Secondly, This spirituallity which is made in the Creature, is produced by God possessed in the Creature: for as a carnall heart cannot live in God; no more can God manifest himselfe in any unpure spirit; so as God before he manifest himselfe to a Spirit, he makes it suitable to that glory, which shall in measure be revealed unto it: So also before God give man Rest in himselfe, he sets man of himselfe to live in himselfe: for no carnall minde or will can attain God, before by God it be attained; and before God manifest to the heart the Creature is attained by him, he workes a glo

rious worke of the New Birth in him ; so that if man were carried up into God (which is impossible before he be borne of God, there is such a disproportion betwixt the purity and holinesse of God, and the corruption and carnalnesse of mens spirits, that the Rest of the soul could be no Rest; for there would be nothing but war and enmity : so that God alwayes puls downe mountaines of flesh, pride, and selfe ; and makes the crooked waies of the heart plaine, *Luk. 3. 5, 6.* and brings downe those false Rests and Christs in the Creature ; and so after makes known a glorious Center to the creature.

Now the spirits being made spirituall, by being Borne againe, it is made spirituallly to judge, receive, and discern the Truth of this glorious and spirituall Place, *1. Cor. 2. 15.* which no man in the flesh, or by the flesh can attain to, *1. Tim. 6. 16.* whom never any man in the carnall minde hath seen, nor can see : So that mans Resting place, together with the subject Resting in it, must be spirituall and of himself.

Now secondly, This place of Rest is Spirituall, so that man if hee bee in any true Rest, It is not carnall formes or ordinances, which shall cease : Neither is it the rarest Qualifications, or expressions of creatures; neither is it glorious apprehensions or puffings up of flesh; no, our Rest is beyond these, as far as the light of the Sun is from the Candle : Hee is an unexpressible Spirituall Being, One who makes all things spirituall, that are spirituall, by that spirituality in the fulnesse of it that dwels in him : He is the expresse Image of God, *Heb. 1. 3.* yea, he is God equall in Nature, though inferiour in place, operation or expression : He is One in all things; He is above all things, and in him all things consist, *Col. 1. 17.* So he being the Fulnesse and the Cause of spirituality, He himselfe must needs be spiritual: So that any soul Centred up in him, lives
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above all carnall Formes, Ordinances, Qualifications, common holinesse or fleshly puffsings up, eyther in false apprehensions, or in inward delusions; Hee is none of these, but is above these, which is the spirituall mans Rest : And this spirituall Rest is nothing but God, who is all and none besides him; who enjoyes all in himself, and we in him; and by virtue of our being made, born, and begotten of him; we become One with him, and of him : So that now being borne of him, it is impossible that the Nature of God in us, can Rest or bee satisfied but alone in him and by him, it being of an everlasting and infinite nature : but now as it is infinite, and of God in us, so it throws off all below God, and wholly and alone returnes to him and Rests in him.

Now thirdly, This Rest is not any thing Created, or depending upon any other power but its own. Christ as he was in the flesh, is none of the Rest of Saints : Hee is a Rest of them, as he becomes one with them in the Spirit; so as he is one with God, and we with him; One in God, and we in him, *1. Cor. 6. 17. Jsh. 17. 21, 22, 23.* Yea, very God, and we by him, *1. Cor. 8. 6. 15. 43.* So that He is a Spirit not made nor created, but making and creating all things for and of himselfe, *Col. 1. 16. Rom. 11. 36.* And all by him was created, not as he was in any form or shape in the flesh without us, not so to be a Rest; but as he is God made manifest in the Spirit within us: How ever men deem of him, yet he is the Eternall Spirit, and the Father of all spirits, *Heb. 9. 14.* though distinguished from the Father in divers acts, shapes or formes, yet he dwels substantially in the God-head; and in whom dwels all the power and fulnesse thereof, *Col 1. 19. 2. 9.* And though he might be in the forme of flesh as man, yet then he was in the power and fulnesse of God as God : So that he is In, and Of Himself; and he that knows him aright, knows that saying.

And he that is experienced in that spirituall union and conjunction, will say, That his Motion, Glory, Dependency, and all others that can be spoke of, dwells substantially in him; and that by him now all things are both preserved and kept, *Heb. 1. 3.* So as all other Rests below this, are none at all; but only for them that know not this same Eternall Being.

But now this Christ, Hee being such a Mystery, and there being in the Earth such dissention about him, To give true Definitions of him, I will in the next place set forth what this Christ is, who is the Rest of Saints. We have in short set forth Christ the Eternall Spirit, to be the Rest of Saints: not as considered in any forme of flesh, but as considered in the fulnesse of the Spirit.

But what Christ is, in the fulnesse of the Spirit, that is the thing wee are to explaine and clearly to distinguish.

Christs Coming in the Spirit Discovered.

AN D First of all, This Christ which is the Rest of Saints, He is the Eternall Word of God, spoken in time within every Saint by God; upon which Internall, yea, Eternall Word the Spirit is made to Rest. *Joh. 1. 1.* He is there called the Word of God. He is the Word of God two waies.

First, He was the Word of God, as God eyther spake when he said, *Let us make man, Gen. 1. 26.* which was an expression of God concerning the First Creation, and so all things were made by this Word of God, *Joh. 1. 1, 2, 3.* Or He was that Word God promised should bruise the Serpents head; *Gen. 3. 15.* which Word, by God being spoken, was in time made flesh; as appears,

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John 1. 14. which word being spake of God, as it was so spake: It was before this time in his bosome to be declared in time; upon which word of God then we are to Rest; and for the manifestation of which they were to waite.

But secondly, This word is more spirituall to us, when we enjoy the same word within us, and the effect thereof upon us, then it was at that present: Now he is the internall voice of God spoken within an undone soule, which doth Produce liberty, happinesse, freedome, and all the Creature can imagine, after it is spoken within him. For the word that was spoken at first, which word was *from the beginning*, *1 John* 1. 1. which word was spoken without and in time, because the same flesh with us, was but figures of the excellency of that internall Word, which God will speake within every Creature, which Word shall become Christ within man, after it is spoken unto man; which Christ is a mystery to every one who knowes him not in this sense: but to prove this more fuller in the 9. Chapter of the *Rev.* ver. 13. There he is in expresse termes called, *The Word of God*; which expression I looke upon to have speciall reference to this particular wee are speaking of, *viz.* The being the eternall or internall Voice of God within every Creature: and indeed he is made manifest in every voice of God in soules: and this Word in Scripture is often called the voice of Christ; that is the Voice of God, which in name and nature is Christ: *John* 5. 25. 28. *John* 10. 3, 4. *John* 14. 11. For to looke upon Jesus Christ as he is in the Father, and so a Spirit, wee are to looke upon it, that all Voyces that are spoken from the Spirit within us, are voyces of God, which for distinction sake is termed Christ; for as he was in flesh, he was not this internall Word; for the externall Word of God, became a Christ in the flesh; *John* 1. 14. so doth the internall Word of God with-

within us, become a saying Jesus to us; the one without us, before our time in the figure, which was to passe away, and not to continue in that forme and shape for ever to us, and so not to be Rested upon; but the Internall Word of God within us, is a dispensation of God which cannot be taken away or destroyed, but abides for ever; so as in the 1 *John* 2. 14. *I have written unto you young men, because ye are strong;* which strength was the abiding of this Word within them; which Word was Christ, which they from God had spoke within them. Now this Internall, externall Word of the Spirit of Christ, this Word is faithfull and true; *Rev* 19. 11. 13. yea, unchangeable; upon which the Saints Spirits doe Rest and live.

2. This Christ is a cleare manifestation of God within us: He was the manifestation of God when he was in the figure, which was in the flesh, there God was manifested in a mystery; which mystery was Christ: now as Christ without us was God manifested in the flesh; so Christ within us, is God manifested in the Spirit: This Christ within man, cannot be revealed in any fleshly forme, but he must be revealed as he is in the Spirit, one with the Father; yea in the Father: So that when God clearely reveales himself in any soul, this which is now revealed is nothing else but himself in Love handed out by this Revelation Christ; so that in Scriptures He is called the vision of God. *Hab.* 2. 2.

3. Here he is distinguished to be Gods Vision; which vision is nothing else but a clear manifestation of God within the Creature, formerly made cleare to the understanding of the Creature, to be unrevealed and enjoyed by it: So as now it teaches the soul perfect and infallible Truth, after manifested to it: for as Christ in the fleshly forme, was appointed to declare and reveal God to us, and so Christ called Christ God, they being manifested in the same forme: So it is inward,
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the end of this terme : Christ within you the hope of glory. *Coloss. 1. 27.* was, because He was God, clearly made manifest within them, which had been a mystery hid, but now was made manifest to his Saints : So that the great Mystery of heaven, is Christ, who is the clear manifestation of the Father in the heart of Saints.

Again, wee see it plainly declared in the *1. Joh. 1. 2.* For the Life was manifested, and we have seen it, and bear witnesse, and shew unto you that Eternall Life, which was with the Father, and was manifested unto us : here the Apostle doth plainly make manifest unto us That Eternall Life which was, Christ in God, was in time manifested by God, which manifestation of Life was Jesus Christ : So that He is termed sometimes to be of the Father, sometimes to come downe from him, sometimes to be the Father, and sometimes to be the Vision of him, and many other expressions, there is given of him : from whence I note, that most commonly every making forth of God in Mercy and Love to his Creatures are commonly called Christ : for the difference betwixt the term of the Father and the Son doth not so much consist in Nature and Being, but in name and working, or dispensation: all the acts of freedom and love and light are called Christ in us, because it is a spirituall dispensation of God in mercy and love to us. Now Christ as he is the cleare discovery or discoverer of the Father to us, so he becomes a Rest of peace and happinesse in us; and so that this Christ, who in name is called the Manifestation of Love, is unchangeable in reference to the being, and cause of this manifested Love which is Christ : for if we consider him as the bosome love of God : He is not so Christ to us, or in us, but as this comes to be manifest to us, which manifestation, or the thing manifest, is onely Christ: for I looke thus, that not only Christ as he was in the flesh, was Christ only in that form, and no more,
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but what ever was manifest, either by or in that form, was in Name, the Christ, and in Nature, Christ in God : now Saints Rest is not in Christ, as manifested only in distinction, but Christ is the Rest of Saints, as God hath designed him for that purpose, and so comes by God in Saints to be made manifest; carrying up Saints to live in the full glory, power and splendor of that God who did make manifest himself in this manifestation which is Christ : And no other way comes soules truly to know the Father, either in love or mercy, but as the Father doth manifest himself, in this very particular Christ revealed in mens hearts, in which men may see God clearly, and for the want of which *Philip* was ignorant, when he said to Christ, *Joh. 14. 8. Lord shew us the Father, and it sufficeth us.* They were ignorant what the Father and Christ were in the Spirit, though Christ were with them in the flesh : and the reason was because Christ within them, was not by God made manifest to them: therefore would they have been making Tabernacles in such a low fleshly knowledge, where in Truth they knew nothing of him, in relation to the Spirit, nor of that conjunction betwixt him and the Father, that whensoever Christ spiritually was made manifest, there the Father was manifest also, because there was one undevideable nature and being, in such cases betwixt the Father and the Son : So that the Saints Rest is in this cleare manifested; God within us, who in tearm and Truth is called Christ : So that now as Christs Center was in the Father, and now is to dwell in the fulnesse of his Glory, so Saints being in him are carried by him to live with him in the same glory and love; and to conclude this, when we can say from experience that which *Paul* said in the *Gal. 1. 16.* That when it pleased the Father to reveal his Christ in him, then shall we know that the manifestation of God to us, is the Revelation of Christ in us.

Thirdly,

3. Christ spirituallly discovered in men, and so knowne by them, and to becomming Rest to them, is a cleare light of God in the Creature, which light and glory is onely Christ: and thus he is often described in Scripture, not onely as he was a light in the flesh without us, prescribing rules of light to us, but chiefly, as he shall becomie the light and glory of God within us; for as he was in the forme of flesh, he was a mystery unknowne; yea, he was not such a light so as God intended him, because he was then but in the figure, holding forth what he would worke, and what he should be, when he was to come in the glory of the spirit within men; for his being in the flesh was a very dark dispensation: For even the Apostles, who were the most conversant with him, did know little, and were very ignorant of the truth. So as indeed they thought he was come to set up a Kingdome in the flesh, and that hee would advance them in some great place: as appeares.

So that is was Gods great designe which was held forth in that forme of flesh, which is the sum of that Scripture, where he is declared to be the light of the Gentiles, and to be the Glory of the people *Israel*, *Luk. 2. 32.* Now to prove it by Scripture, that this Christ is in the spirituall coming and advancing in the soule a glorious and Divine Light.

Wee see it very clear from that Scripture, in the 60. of *Isa. 1. 2.* Where the Lord declares the manner of Christs spirituall appearing in the soule: *Arise, shine, for thy Light is come, and the glory of the LORD is risen upon thee.* This same Scripture, though men doe labour to deny it to be meant of Christs appearance in any particular soule, yet he that hath found the appearance of Christ within him, hath found him fully making good these sayings. The matter however that here is promised at the raising up of distressed spirits, is Light and

and Glory; which light is God, appearing in a dispensation of light and glory, the which dispensation is Christ in us, for he is both the light and glory of God, and all things that are either spirituall, light or glory discovered is Christ; for according to that Scripture, *Rev. 21. 23.* The glory of God did lighten it, and the Lamb is the light thereof. As if he should say, when the Lord comes to dwell spiritually, in the manifestation of glory within the spirits of man, and so set up a Temple in the creature, according to the 22th verse. Then shall all those lights, which before the soule hath beene guided by, whether they were flashes or resembled light, now there shall be no need of the same, but the glory of God now shall be there to enlighten the same: yea, Christ shall be the light thereof, so that he shall be filled with true light; whoever hath the glorious appearance of Christ within him, he shall become a compleat light unto that soule: So as he shall not stand in need of any inferiour light, but they shall bee dissolved, when the glory of the Sun doth appeare; so that in such a soule to whom Christ is become in this manner a light unto, he shall have no night there; according to that in the 22. of *Rev. 5.* verse. But the Lord shall fill such a soule with light, yea, he shall give to such spirits Him, in whom there is no darknesse, as in a spirituall dispensation, and as he is termed in *Joh. 1. 9.* verse. He is here called, *The true Light, which lightneth every man that cometh into the world.* He is here called true, in opposition to fallacy; as if he should lay open many false lights in the world, and within men; yet he was come as a true light to distinguish betwixt true and false: and so he is a distinguishing light in every spirit who hath received him: for though Satan hath transformed himselfe into an Angel of light in deceiving a creature, yet notwithstanding when this true light appeares in any heart, it doth both discover
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it and destroy it; according to that in the 2 *Thess.* 2. 7, 8, 9, 10. That though the mystery of Iniquity and Anti-Christ be never so deceiveable and glorious in their workings and transformings, both within and without the creature, yet Christ shall reveale and destroy it with the spirit of his mouth, and the brightnesse of his coming. And true it is, that Satan both in matter of formes without us, and workings within us, is transforming himselfe now, if ever. And truly he, within soules, workes like God, and there is no knowne distinction betwixt his transformings, and Christs workings, untill there be a true transfiguring of Christ in the glory of the Spirit; and this doth finde out all the deceite both of heart and Satan: for indeed there is no forme, though never so glorious, but he will transforme himselfe in it; there is no working of the spirit within man; but he will resemble it; so that none shall be able to know, whether it be true or false, within him or without him, untill this Christ shall appear in light and glory, and shall make the same manifest; so as oftentimes his thus appearing is compared to the rising of the Sun, and the dawning of the day, which are degrees of distinguishing light, which doth dissolve the imperfect light of the Moone and Starres, and is a clear light of it selfe, to rule and order, to unfold and discover the truth of every thing, which under the other dispensations could not be discerned, and that is the reason that the Apostle tels them, that they have a sure word of prophesy, whereunto they doe well if they take heed: And he tels them how long it was, untill the day dawne, and the day-starre arise in their hearts. This saying (untill) prescribes and sers out the limitation of time, and the accomplishing of the same; as if he should say, there is a most glorious day to be enjoyed in Saints, which day shall appeare; but for your direction untill that day, you have a sure word of prophesy,
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pato which if God give you care thereof, may be as a rule unto you. It being a light shining in a dark place, and though for the present you walke by the same, yet Rest not there, but waite for the spirituall coming of Christ within you, which in this word of prophesy, is held forth to you; and then when he comes, he shall be a perfect light within, which light shall speak truth, and leade the soule thereunto: but in the interim, Looke to that sure word of prophesy, which declares and makes manifest the truth thereof. This word of Prophesy was the Scriptures; this day dawning, and day-starre arising, was the appearance of Christ in the fulnesse of the spirit within them. So as he often in Scripture is called, the bright Morning Starre: and as concerning his spirituall coming, he is sometimes termed under the notion of the day dawning, or breaking; as in *Cant. 2. 17.* and in many others; onely to shew unto us, that the breaking in of Christ into a heart, is like the breaking of the light into the earth, when the day begins to appeare, and the night is expired; as also the rising of the Sun; to that purpose he is often called the Sun of Righteousnesse, which shall arise and be seene in the hearts of men, so that wee see this coming of Christ: yea, himselfe is a true and glorious light of God in the spirits of Saints, so as he makes all things manifest to such a heart, whether true or false; and this light shall cloath every Saints spirit, and all inferiour and transformed lights shall be under such a soules feet, triumphing over them, seeing the fallacy of them.

Then First, it is this light Christ, within the creature, who appeares as light, which doth expell or dispell all those Clouds which are with creatures, in whom he hath not appeared: for as the Sun doth expell the Clouds in the appearance thereof, so Christ in his glorious shinings forth and breaking in into every believing

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Then First, it is this light Christ, within the creature, who appeares as light, which doth expell or dispell all those Clouds which are with creatures, in whom he hath not appeared: for as the Sun doth expell the Clouds in the appearance thereof, so Christ in his glorious shinings forth and breaking in into every believing

ving spirit, so as the creature before could not apprehend God by reason of these clouds that lye upon the soule, now he apprehends him clearly, the cause being by Christ taken away.

Secondly, By this light Christ doth discover all the false Waies and Rests of the creature, either in opposition to, or being below the true and substantiall way of Rest: so that this light Christ, in his divine Appearances within the creature, doth bring a day of losse upon many spirits, when it discovers unto them the vanity of their spirits, in running after the wayes of their owne hearts; and here they come to see the emptynesse of formes, or former flashes; and now, it may be, all the soules knowledge and practise must lye in the dust, and be unlearned: so as this light brings the creature out of love with his owne Wayes; so that now he is free to be led according to the teachings of this light.

Thirdly, This light, Christ, in its spirituall appearing in the creature, doth reveale and discover the Father in this light, Christ; so as the heart clearly sees and knows the Father and the Spirit, the Son and the Spirit One, and the Spirit to be both: so as this light, which in reference to name, is called and termed Christ, yet it is God in this light, so that God is said to be light, and in him is no darknesse: The Father is the fountaine of light, the Son is the manifestation of light, or the light made manifest: now here the soule in whom this true light doth appeare, doth know God, and him thus sent into the heart by Jesus Christ: So that Christ as he is the Rest of Saints, is a divine revelation of light, in which light and glory, the creatures spirit solaces it selfe, and rests with much delight in the same; and out of this form, after enjoyed, will not Christ appeare, but will be unto such a spirit an ever-lasting light: that now as God lives in light, so the creature lives in light also,

which no creature in the flesh can attain to, who cannot be seen felt or heard, in the flesh, in this dispensation, but he is above it consuming of it, and continually advancing this light more and more in the creature; so as this light comes to be advanced, and appeare in greater fulnesse: so shall the spirits who are centred in it be advanced by it; and the greater this light doth appear in fulnesse, the more perfect doth the souls Rest appear, and the more shall the spirits be filled with it.

Fourthly, in the fourth place this Spirituall Christ, or what he is in the Spirit, when he comes to be the Rest of Saints. He is spirituall and divine Life, without which no soul hath spirituall or eternall life injoyed by him: for as a man without the soul is dead, so are all men, without Iesus Christ within them, made manifest: so that *John* very fully layes open this truth. 1. *Joh. 1. 1.2.* for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us. So that we see what the life of Saints is; for that life which they here speak of was Christ: Secondly, we see the place where it centers, before it is made manifest; and that is laid open to be in the Father. Thirdly, the way whereby they knew it, and also to be theirs was twofold. First by the manifestation of it. Secondly by opening the eyes of a souls understanding, whereby they come to see that life, which now to them is made manifest: further he is the life of Saints spiritually considered. *Coloss. 3. 3. 4.* here he saith, *when Christ our life shall appear, then shall we also appear with him in glory.* So that he is here Saints life called, and more fuller experienced in every heart, who hath found him fully made manifest within their spirits: againe he is life of Saints, as he becomes the spirituall resurrection of Saints: for before ever God bring any Creature into the enjoyment of himself; he brings the Creature into
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a spirituall death, not in the body, but in the spirit, and being layd in the grave alone: Christ as he is the spirituall life of Saints, must be their resurrection, I meane the resurrection of their spirits, from this spiritual death, as he is a dispensation of life; and therefore it is written: *Joh. 11. 25. I am the resurrection, and the life, he that beleeveth in me, though he were dead, yet shall he live.*

So that Christ as he is to become the spirituall life of Saints, proves an inward resurrection to them in the manifestation of this their life; which indeed *Paul* did experience, when he spake these words. *Gal. 2. 20. I am crucified with Christ, neverthelesse I live, yet not I, but Christ liveth in me.* So that though *Paul* had been buried into Christs death, yet notwithstanding when Christ came to be manifested to him, then he proved a resurrection of life in him; and by this life was *Paul* made to live: for untill Christ our life comes to be manifest, we lye dead, voyd of any spiritual life or motion in us: and this was figured out in the matter, of *Lazarus* death, when Christ came he found him dead and buried, voyd of life, or motion; wherein at last the very breath of Christ, breathed out in way of voice, *Lazarus* come forth, raised him up, and gave life unto him. *Joh. 11. 43, 44.* Two things are here spiritually holden forth: First a spirituall death of Creatures when Christ comes to breath upon them the breath of life. Secondly, by his thus comming, speaking, and breathing occasions life; because his words are spirit and life thus spoken: So that it is said, The hour is comming, and now is, when the dead shall hear the voyce of the Son of God; and they that hear, shall live. Now in all this is held forth unto us, The spirituall resurrection of all Saints by Iesus Christ, coming in the spirit into them: so that though this particular be the least looked after, yet it is of the highest concernment; and not

that which most men doat of so much after death. So that if we look upon our spirituall resurrection, we shall see that the coming of Christ in the Spirit is a manifestation of Spirituall life, which proves a spirituall life; which proves a spirituall resurrection in such Creatures, and in time their Rest and Center: Now he being the life of Saints: Then first, we may observe, That Saints life is Iesus Christ. Though before they are making out of their own actings, according to the law of works, do this and live, yet now they see that ~~that~~ life is destroyed, and the cause of all actions to God, flowes from this life principled in them: and though they are making a life out of enlargement, or holinesse in conversation, yet this is a life above it, unbottoming the creature off from it, and centring the Creature in a stable and solid life: Secondly, the Saints live, because Christ lives in them; for though before their lives were hid with God, yet they were not to live in reference to themselves, with joy and peace, untill it were made manifest from God in them: so that they are made to live from the manifestation of life in them, whereby they come to know it, and so to be made to live by it for ever: Cast a Saint into any condition, he lives very sweetly, because he lives by the life of Christ in him: yea, he lives sweetly with contentednesse, because Christ lives in him. So now to summe up this Christ as he is a spirituall dispensation of God in the Spirit, is a Spiritual life, by vertue of which life in Saints, are Saints swallowed up with it, and so centred up in it: So that the center or rest of a Saint is eternall and everlasting, which is Christ the spirituall life of God in us; by which life the Creature doth not only live to, but live to do. This life is the motion of his spirit; so as by this life he doth not onely live, but lives to it; so that the creatures spirits are wholly set apart to live to God: This life is the living in the Spirit, and not in the flesh, hereby comes

comes the life of Saints to be a life of love, and a life of God, because they are not at Rest from all their own labors, and now all things are acted in them, by that Spirit of life, which is Christ dwelling in them: now Saints wholly live to God, by the life of God in them, and thus are Saints centred up in God, or Christ; because their spirits are carried up above the creature into life, which is Christ in them, becoming spirituall and eternall life to them.

Fifthly, This spirituall Christ, as he comes from God, and is manifested by God, and so known by us, and become Rest to us, he is spirituall redemption and deliverance: Now to looke upon Christ in the Spirit he cannot be manifested, but he becomes a spirituall Jesus, that is, a Saviour of spirits, for he was not a Jesus as he was in the flesh, but he was a Jesus, as he was to come in the Spirit; for the flesh could not doe it: Yet it was a figure of that spiritual salvation and liberty, which Christ is in the hearts of Saints: For indeed Jesus Christ is salvation it self, and where he is in power and glory there is salvation; that is, he is a Saviour, or a deliverer of the creature out of that spiritual slavery, and bondage in which he lives: So as he is become freedom and redemption to the heart; and therefore he is said to be made unto us Wisdom and righteousness, and sanctification, and redemption, that is he is manifested in us, and so is become a spirituall redemption to us: freeing us spiritually from our inward bondage and slavery, both that bondage of self and Sathan, whereby we are made to live in spiritual freedom: and all this freedom and deliverance is Christ in the Spirit, as he is a spirituall dispensation designed of God for the same purpose: though many souls do work out their own salvation by their doing, whose salvation is false: others having salvation from some false christ, which workes and acts like this Christ; yet the Son hath set neither

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free; neither doe they know that alone redemption salvation and liberty, which is produced by Christ, living or appearing in any heart; so that the spirituall Rest of saints is in and upon that salvation, liberty and freedome, which they have in this Christ, who is become this unto them: so that all heavy loads and yokes are removed, all oppositions of spirit, are taken off, and all the wearinesse of spirit removed; so that now the spirits are set free, and can no more come into bondage; but Christ alone is become salvation and liberty to him; so that the spirit doth salace it selfe and Rest in him, who is become freedome and salvation to him.

Sixtly, Christ the Rest of Saints spirituallly known, is the wisdom of God in creatures: the wisdom of God in Saints is, Jesus Christ; and there it is said, *He is made unto us wisdom*, 1 Cor. 1. 30. So that it is the Wisdom of God, which is Christ spirituallly known, in which Saints Rest. For if they Rested in the wisdom of the flesh, that should be destroyed, and so no safe Rest and center for them: but the Wisdom of Christ doth unbottome Saints from their own wisdom, and establish himselfe, even the Wisdom of the God-head in the Creature, to be a Rest unto the Creature; whereas before the Soule and spirit were not at Rest; being from its own wisdom, plotting and contriving, which way to act and what to doe, not from the Wisdom of God; but from the wisdom of the flesh, onely opposing and gain-saying this Wisdom; which when the Creature could not bring about, what in his owne wisdom he had contrived; he must needs be perplexed, and so continue in all troubles; but now he is destroyed in that; and he is made to Rest upon the Wisdom of God, Christ now taking the Creatures place, and acting in the stead of the Creature; so that the soul is made to walke in and by Wisdom; it is that Wisdom
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dome which is pure, peaceable and undefiled. The Wisdome of the flesh is corrupted, but this is pure: The Wisdome of the flesh hath nothing in it but disquietnesse, both to the party in whom it is, or in the Kingdome, Church or Family where it is acted; and for this reason, is occasioned all jarrings and tumults: But the Wisdome of God, which is Jesus Christ, is peaceable, it workes abundance of peace and quietness in the soule, Church or Nation, where it onely is advanced; here is a quiet and peaceable habitation, for Saints to Rest and Live upon: wee see Christ often in Scripture called the Wisdome of God; and as 1 Cor. 1. 24. where the Apostle declares Christ, in all that are saved, to be the Wisdome and power of God; though this Wisdome be little esteemed of by the world, yet it is highly precious in the esteem of Saints; as for instance that of the *Proverbs* 3. 15. ver. where that Wisdome is precious, yea, more precious then Rubies; yea, he is expressed to be an un-comparable comparison; so that this Wisdome of the eternall Spirit, which is Christ in us, is desirable, and therefore above all things: saith the Scriptures, *Get Wisdome*, Prov. 4. 5. yea, there is a happinesse in the enjoyment of it; for it is the principal thing that belongs to a Saint: *Pro*. 4. 7. so that Saints are centred up in the Wisdome of God, and are wholly delivered up into it, to be alone disposed by it: so that the spirit lives in sweet quietnesse and Rest; the Creature being wholly made nothing in his own Wisdome; and the Wisdome of God alone orders all things in him.

Seventhly, That which spirituallly is called Christ in us, is that Peace which is spoken by God to us, and received from God by us; in which Peace we live and Rest; so that Saints are kept in the Peace of God, which is Christ; to this purpose is the saying in the *Eph*. 2. 14. *For he is our peace, who hath made both one, and*

hath broken down the middle wall of partition between us. Here the Apostle sets forth Christ to be the Peace of the Saints; for whatsoever tends to peace in the Creatures spirits, that, I mean which truly tends to the same, is Christ: for the soule before he appeares in it, is like unto the ship tossed with the waves and tempest; before Christ said unto the waves, Be still: this is that Peace the Apostle desires the Saints may enjoy, which was the *Peace of God which passeth all understanding*, Phil. 4. 7. which was of ability to keepe their hearts in the knowledge and love of God; now this is that Saints spirituall Christ, a Peace which is able to keep them in the love of God; and a Peace which passeth the understanding of the Creature; that is, a Peace which the understanding of man can never finde out or is able to reach under; yea, all the understanding in the world is never able to finde out such a Peace for the Creature as this is: so that he is rearmed the prince of Peace, *Isa. 9. 6.* All the acts of Christ in the spirits of Beleevers, are Righteousnesse and Peace. It is that Peace which the world cannot give; and such a Peace it is, as they cannot take away: When God speaks *Christ* into a soul, which is Peace, in which none can cause trouble in such a soul; because *Christ* is become the Peace thereof: indeed men may speak Peace, and Ordinances may speak Peace; and false Gods and Christs may speake Peace; after which there may be trouble occasioned: But after God speaks Peace, there can none cause trouble; but the soule lives and is kept in the Peace of God, and none can make him afraid: therefore the Prophet did utter these sayings: *He shall be our Peace, when the Assyrians comes into our Land.* This Christ is the Peace of Saints in every condition: so that they live in much freedom and joy, because the center and rest of their spirits is peace.

And lastly, This Christ is Righteousnesse and holinesse in the Saints, or Sanctification; this not onely by
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experience, but by Scripture may be proved: The Apostle tels the Church of Corinth, *That Christ of God was made unto them wisdom and righteousness and sanctification and Redemption*, 1 Cor. 1. 30. So that Righteousness and sanctification *Christ* was made unto them so that whatsoever is Righteousness in the Spirits of Saints, is *Christ* spiritually dwelling in them; this is that righteousness that the Apostle desired to be found in; this is that divine nature which the Saints are made partakers of; to wit, *Christ the Righteousness of God*. This is agreeable to that saying concerning Christ, *And this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESSE*: Jer. 23. 6. & Jer. 33. 16. He shall not only be called so by them, but he really shall be made over so by God to them; so that the Righteousness of God in us, is Jesus Christ made so by God to us, whereby he becomes our Righteousness, a Righteousness which destroys all ours in the flesh, and makes us live in the righteousness of the Spirit: So that now believers in this kind, shall not be found naked, but clothed with Christ their righteousness, they shall not be condemned: for they shall be made stand in the righteousness of another. And to be covered with the robes of the Lamb, made beautifull by Christs beauty, and comely by his comeliness; so that the same shall dwell in the spirits of Saints, that dwells in the Spirit of God; and that shall be made a believers, to be employed for God and to God, now believers who are made to Rest in Christ, are compassed about with truth, and righteousness, in which their spirits shall live with freedom and unexpressible joy for ever.

And now as this Christ dwells in them, as a dispensation of God: so he carries them up in their spirits to live and Rest compleatly in God; so as now they live where Christ lives, which is in the bosome of God: so
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that the great designe of God in this Christ spiritually comming is wholly to gather up the spirits of creatures into the Spirit, to live dwell or rest therein; and to this purpose he is called, the Power of God: and indeed he is so a divine a Power, come forth from God, to accomplish the great designe of God in the Spirits of Saints: and therefore Saints finde sometimes that this Power works in them mightily, and never ceases till it gathers up the creature wholly into God, to Rest completely in him: So that to conclude all, when Saints are truly at rest in God, then in the first place, the will of the creature shall be centred up in the will of God: and so the will of God shall become the will of the creature: so as the will shall cease to act any thing, but what is acted by the Will of God: so that the Will of Saints shall be gathered up into the will of God: and their Will being centred up in his Will. Here shall it be said, The creature hath ceased from his own works as God did from his. *Heb. 4. 10.* and now his Will Rests in God; though before the Will was bent against God, and would not be limited, but all things must be carried on according to the Will of flesh; but now it acts so no more, but now with Christ, not my will, but thy will be performed: so as now his will is at Rest, he wils nothing of himselfe, it is carried on by the Will of God.

Secondly, The mind of the creature is centred in the mind of God, so that creatures mindes one thing with God, and the same Principall of truth is possessed in the mind of God: So that now the mind is wholly made spirituall, and none but God doth possesse it: So as now the mind doth solace it self & takes sweet contentment in God: whereas it may be a small time before God did not dwell in the mind, but corruption or sin at that time; there was not such solace in God, but rather in lust and sin; neither did the mind delight
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in God, or rest upon him; whereas now being spiritual-ly possessed with it, is sweetly made to live above all in God, who is now become the ease and rest of the mind.

Thirdly, The affections of men are centred up in God, and wholly swallowed up with him: So as now the creature lives in heaven; That is, with his affections in the presence of God with great delight, and so he comes really to dwell with God: nothing can come and take up this creatures affections, being they are placed upon God, being made spirituall by God: So they act as God acts in them; yea, the affections of the creature and Gods are made both one: so as they wheel both from one principle, and by one and the same power. Love moves Gods affection, if it can be so said, so it moves the creatures affection to God: God is ravished with the creature, and the affections are ravished with God; he delighteth on the one hand, and the creature on the other: So that Christs and Saints delight and joy are both one.

Fourthly, The Spirits of Saints are at Rest, because they are eased of all heavy loades and burdens: Christ hath given them Rest, who are eased and unloaded of every yoke and burthen: so as now his weariness is at an end, and no more in his spirits, but all taken away, and his spirit lives in compleat liberty and freedome.

Fifthly, He is set free, and is at Rest whom God hath made to cease from his own works, and now God works all in and by his Spirit: That though he hath bin a long time, travelling towards *Canaan*, yet now he is got within the land. That now God flowes in upon his spirits with immediate feedings and refreshments, and so now fully satisfies the heart with all things desirable and desired: so as the Spirit lives in compleat satisfaction in all things as he is sweetly possessed with him, who is become all things to him, and by this acts

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no more in himself, nor by himself, but now it is that he is dead thereunto: and is so quickned in the Spirit, as that now the worke of Gods Kingdome is made exceeding glorious and is carried on exceeding gloriously: So that not by arm or strength of the creature, but by the Spirit: The creature being ceased from all self-actings, this soul truly that Rest in God. Further he is at Rest in God, who hath truly passed through the state of inward resurrection, and now is Ascended into God: for as Christ in his fleshly form was not at Rest, because he was not ascended, so no more is the spirits of any spirituall man at Rest in God, untill after his spirituall resurrection he be ascended into God, to dwell compleatly in God: for Christ coming in the manifestation of the Spirit begets a resurrection in us, and the powerfull effects of that life, begets an ascension of our spirits into God: So that now the soul having ascended, can no more descend into these low things which keepes below, and short of his Glory: but when he appeares in the Spirit within us, and discovers his glory to us, it doth so overcome the spirit, as indeed it is caught up with it, for ever to live in it: for impossible it is that the spirits can live below God, which occasioneth trouble and wearinesse, who hath before truly lived in God, by the vertue of God made manifest to live in them.

Secondly, It is impossible that any soul can live and Rest in God, and so ascend into God, before there be a manifestation of the life of God in the creature; for it is God descending in his appearance or manifestation in us; That both begets a resurrection, and ascension of us, so that we ascend by descending, and live & Rest in him by his being manifested to live and Rest in us: so that in this particular the creatures life is swallowed up, and gathered into the life of God: and as God continues living in them, they shall continue living

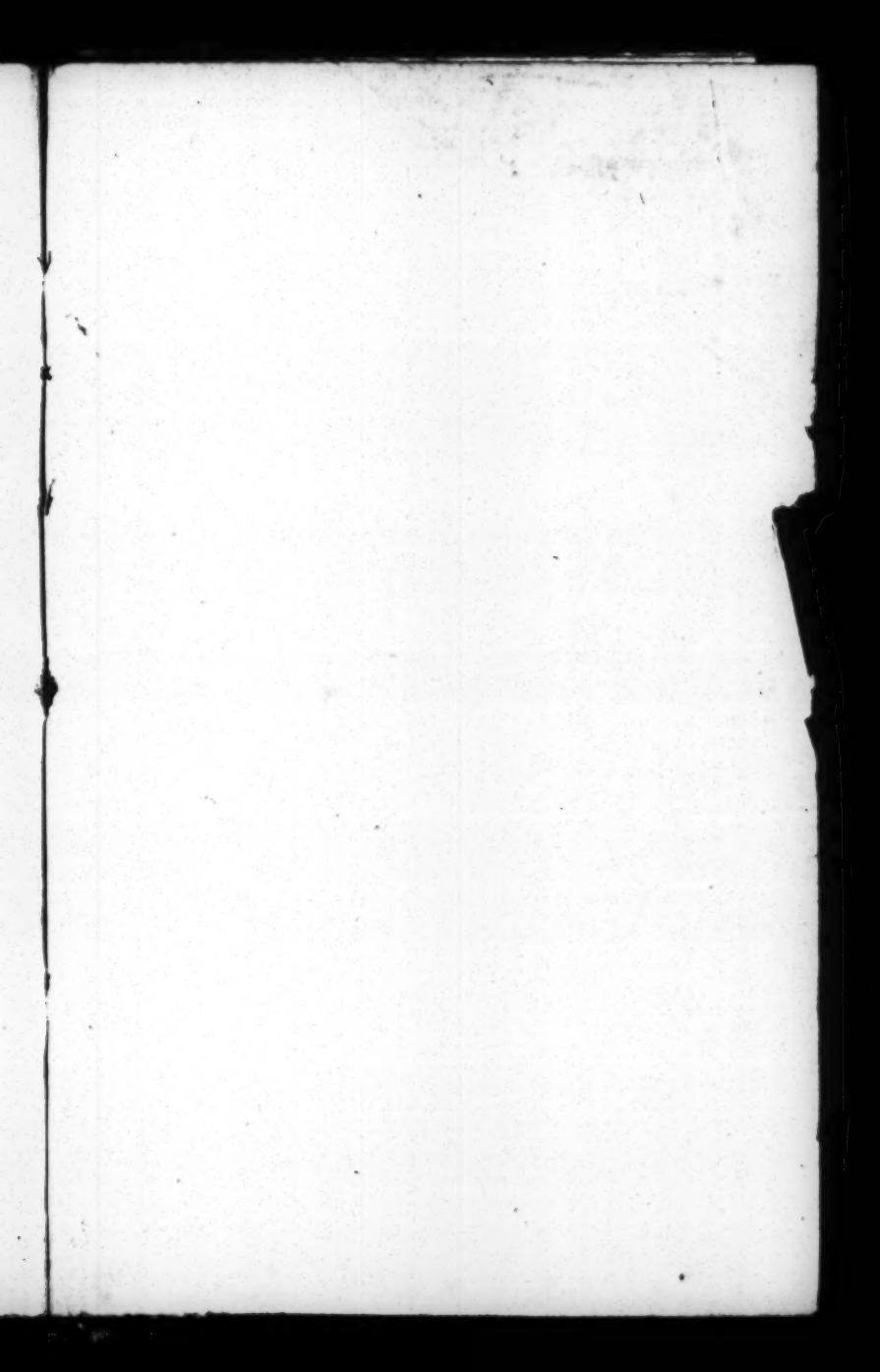
living in him : and as God hath taken up them to be an everlasting rest for himself, so he hath appointed and made himself an everlasting Rest unto them : So that now they are ascended in their Spirits into God , and there sweetly live in God . And lastly , he lives sweetly in God, and so Rests in him, who hath God in him , to be an everlasting light in him : So that his Sun never goes downe , nor Christ in him never ceases to shine forth in light and glory to him : So as according to that saying : *There shall be no night there, Rev 21.25.* so also *Revel. 22.5.* Though some thinke that this is a very high state; yet experience and Scripture do testify, That it is a state enjoyed, or shall be enjoyed, by all or most Saints in these our dayes. *Isa. 60. 19. 20.* We see the Promise God makes with his people is this.

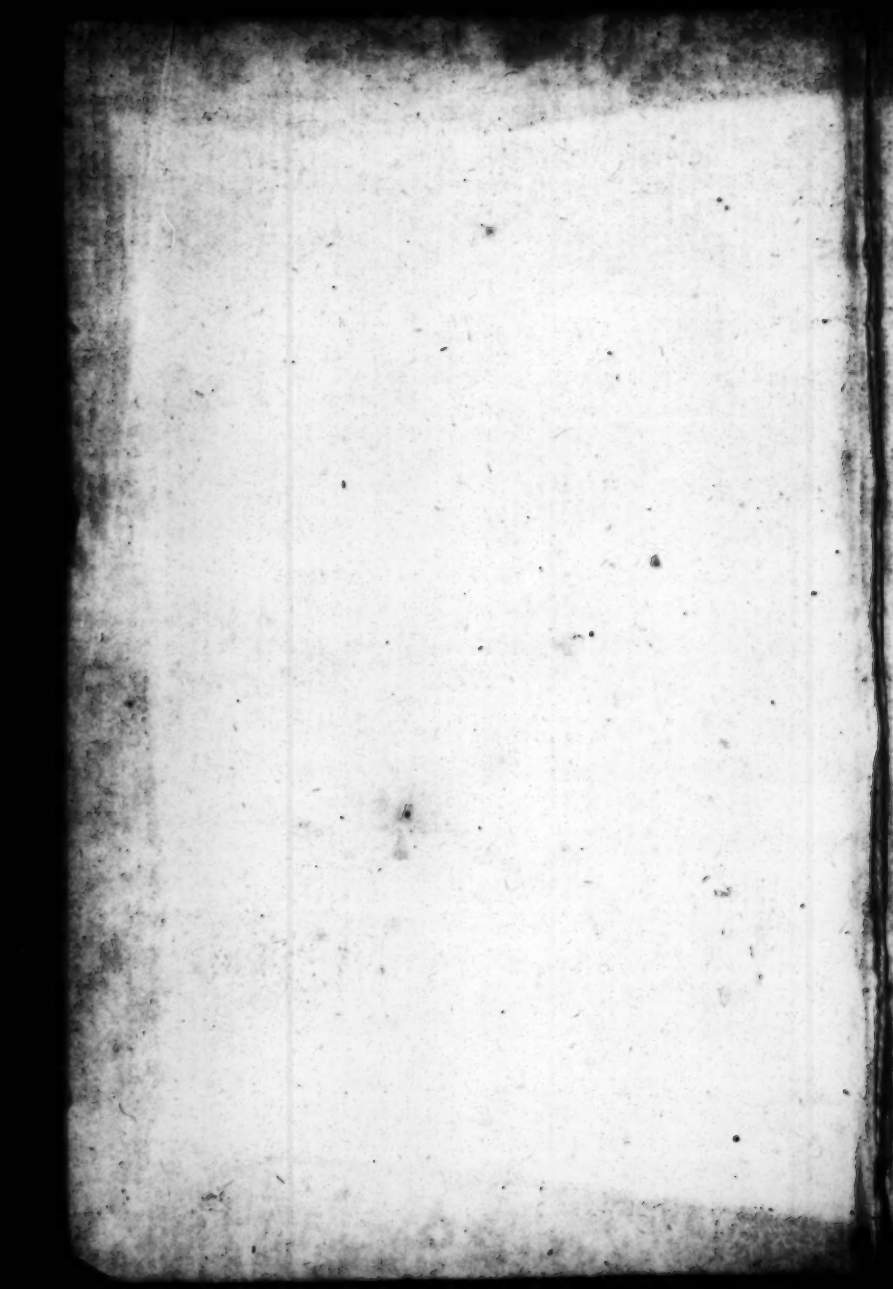
That the *LORD* shall be unto them an everlasting light, and God their compleat glory, *Esa. 60. 19.* yea, in the 20th. verse : *Their sun shall no more goe downe, neither their Moon withdraw it self: for the LORD shall be their everlasting light, and the dayes of their mourning shall be ended.*

Here we see that in the first place , there is a state that soules may be clouded in, though they have precious workings of God upon them . Secondly, this state is attended with mourning. Thirdly, there is a degree that is above either ; where there shall be neither withdrawing of light, or clouding , where all mourning shall fly away ; but the soule shall be filled with divine light , and God shall never cause any more clouds to come upon such a soul, but his light shall be everlasting , and the glory of God shall fill his spirits for ever : so that God shall become the glory of such a spirit, in which glory the spirit shall rest for ever: so that there is a fulnesse of glory to be enjoyed in the spirits of the Saints. when God doth dwell in them, and become a dispensation of glory to them : I speak this
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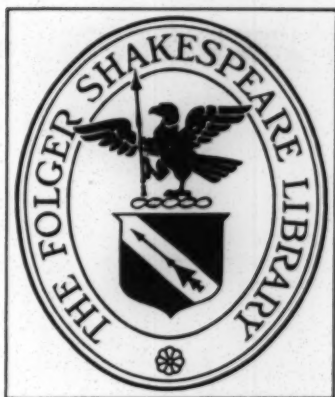
in reference to the shallow capacity of the creature, and that fulnesse of glory to satisfy the same in every appearance of glory within the creature : so that now when saints come to enjoy this dispensation from God it being an everlasting dispensation of God in them, which cannot wax old or decay : so are they made to live unchangeable in the same : And this is the stayed Rest of saints : For one thing there is in this : That no soule can truly rest in any dispensation unlesse it be a dispensation which abides for ever , and cannot be dissolved . so as his Rest cannot be dissolved likewise , so that to Rest thus is stayedly sure, and everlasting , unperishable, and undissolveable : and also he rests in God who lives in everlasting joy and peace , so as nothing can disturb his peace, nor dissolve his joy, so as to cause either to cease. For come what condition will upon the body, yet his spirit is swallowed up with joy : he doth not power upon creatures as formerly he did : but now he lives by rejoycing, and rejoyces by living ; Nothing without him is a trouble to him , such a trouble as touches his spirituall joy : He receives alwayes, praises, alwayes and depends alwayes , so that his spirits are kept in everlasting joy and peace , and all sorrow and mourning is flown away : no more sorrow of spirit is known by him , neither doth he experience any more spirituall pain within him , but in stead thereof is established peace and joy for evermore.

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